

Zion's Herald

WEDNESDAY, DECEMBER 27, 1905



WATCHING THE OLD YEAR OUT

The Field Secretary's Corner

MY canvass of the two churches in Holyoke was very successful. Rev. F. M. Estes and I found ready response among the Highlands people, and a good list was secured. The people of Holyoke are exceedingly kind and generous, the churches working harmoniously together, and each vying with the other in helpfulness and sympathy. They take just pride in their churches and their prosperity, and when Rev. J. P. Kennedy undertook to raise the \$12,000 indebtedness on his church, his success was made possible by the most prominent citizen of Holyoke — a member of another denomination — offering to contribute the last \$1,000. Two of the leading manufacturers added \$1,000 each to this generous gift, while an elect lady (a Congregationalist) contributed \$700. Other gifts, ranging from \$50 to \$300, came from bankers, merchants, and manufacturers, amounting to a grand total of nearly \$8,000 contributed by friends outside our own denomination. The remainder, with the exception of some \$200, was contributed by those connected with the local church. Mr. Kennedy and his people rejoice at the outcome, and the mortgage will be burned, it is hoped, in February. My canvass in this church also met with generous response, a goodly number of subscriptions being secured.

The third in the trio of the magnificent Springfield churches to welcome me as the representative of ZION'S HERALD was Wesley, Rev. C. C. P. Hiller, pastor. Wesley Methodist Episcopal Church was formed by the union of the State Street and St. Luke's Churches. Peculiar circumstances rendered this union advisable. Mention was made in the previous article on Springfield Methodism of the old Union St. Church, dating back to 1823. In that year, under the pastorate of Rev. John W. Hardy, a substantial and commodious church was built on Union St. In 1825, Rev. Daniel Dorchester, father of Dr. Daniel Dorchester of the New England Conference, and former pastor of Asbury Church, was appointed pastor. The society then numbered 131 members. During the pastorate of Rev. Joseph H. Mansfield a lot was secured on State St. for a new church. The building, which has been known as the State St. Methodist Church, was begun during the pastorate of Rev. John C. Smith, and finished during that of Rev. R. R. Meredith. It was dedicated, Nov. 25, 1873, Bishop Wiley preaching both morning and evening. Thenceforth what had been known as Union St. Church was styled State St. Church. This building cost about \$80,000 and had a seating capacity of 1,000.

St. Luke's was organized in 1889, and was started under the direction of the Springfield Methodist Church Extension Society, who selected the site and gave direction to the building enterprise. Its inception was due to two earnest Christian women, who, in 1887, on the street cars were discussing the need for Christian work and effort on the Hill. "From that moment," says one of these elect women, "till the day I worshiped beneath the roof of the church building, it was my constant care and the theme of my conversation with my friends and neighbors wherever I met them." The enthusiasm of these women led finally to the organization of St. Luke's, March 7, 1889; and from that time it grew steadily until it reached a membership of some 350, and a new church was imperatively demanded. Meanwhile it became more and more apparent that the location of the

State St. Church was unfavorable, since it was too near other large Methodist churches of the city and too remote from the numerous Methodist families of the highland district to whom largely it must look for a constituency. At the suggestion of the pastors and the presiding elder representatives of both the State St. and St. Luke's Churches met to discuss the situation and devise means by which the best interests of Methodism in the Highland district might be conserved. After prolonged consideration of the problem and much earnest prayer, it was deemed best to merge the two societies and build a new church on State Street in the centre of this great residential district. On Dec. 15, 1899, Wesley Church was organized, with Rev. W. J. Heath as preacher in charge. The members of both the State St. and St. Luke's Churches were duly transferred to Wesley Church, and Drs. Charles F. Rice and W. G. Seaman were appointed co-ordinate pastors. They both served in this capacity until April, 1900, when Dr. Rice was reappointed pastor of Wesley Church and Dr. Seaman was appointed pastor of Wesley Church, Salem.

Immediately after the organization of Wesley Church a committee was appointed to consider the question of location, and to secure plans and subscriptions, and a location was secured at an expense of \$14,000. This was followed by the erection of a beautiful brick edifice, Romanesque in architecture, surrounded by a fine lawn, 90x150 feet, with a tower over 100 feet at one corner and another about 60 feet. The interior is a beautiful complement to the exterior and the furnishings and equipment are of the best. The chapel at the back is splendidly equipped for Sunday-school work, while everything about the plant is modern and up-to-date. Those who attended the New England Conference session of 1904 will remember with pleasure the comfort of the arrangements for the entertainment of the Conference.

I faced a magnificent congregation in Wesley; and at the close secured a splendid list of new names. Among others who greeted me at the close of the service was Mr. T. D. Potter, brother of Mr. W. W. Potter, of the Westeyan Association, who is a strong and active member of Wesley, and who spoke in high appreciation of the HERALD, as did many others whose names I cannot recall. Among the membership of Wesley are several who date back to the old Union St. Church, among them Mr. and Mrs. James F. Brierly. Mr. Brierly was a member of the old Praying Band of fifty years ago, and has been a long-time reader of the HERALD.

Rev. C. C. P. Hiller, who was appointed to Wesley at the last Conference, to succeed Dr. C. F. Rice, who was appointed presiding elder of Cambridge District, has greatly endeared himself to his people, and, in spite of the long and severe illness of Mrs. Hiller, has carried on the work of the church with marked success.

F. H. MORGAN.

36 Bromfield St., Boston.

A Pastor's Appeal to Members of Quarterly Conference

A Reply

TO a Pastor — the one who wrote to the members of the quarterly conference, in ZION'S HERALD of Dec. 13: Let me show you a more excellent way — don't go out of quarterly conference or withdraw. Why should you? In matters of importance,

planning for work, raising of money, etc., you are not expected to withdraw, and when matter to be considered is personal you should be present for the sake of the church as well as for your own interest. You are both the pastor and a representative of the church. It is right for a probationer to withdraw from the Annual Conference when he is being considered as a candidate; but you are a pastor, and the chairman of this same body when called as a board meeting. No particular member of the board retires to permit the other members to discuss him. That is the time he wants to be there. If you are sure the personal matter is to plan the raising of your salary, or to prepare complimentary resolutions, you might blushing withdraw; but even then you would better remain. Be brave! You can stand it. No board thinking of the mutual responsibility will ask you to retire; and if they do, the presiding elder should defend you; and if both should ask you to withdraw, you should respectfully decline.

In a happy pastorate of many years, I never withdrew from the session of a quarterly conference, and was never asked to but once, and then I declined to go, and was afterward most highly praised by the elder and members of that quarterly conference for not "withdrawing."

ANOTHER PASTOR.

THE SONG OF THE YEAR

REV. E. S. LEWIS.

Sing we the song of the year;

Fast draws the sunset near,

Soon comes farewell.

Seasons and months and days,

Crowded with works and ways,

Time's story tell.

Sing we the joys of the year:

Home loves and friendships dear,

Peace and good-will;

Sunlight of golden noons,

Starshine and silver moons —

God with us still!

Chant we the woes of the year;

Dark drooped the valleys drear,

Hither and yon.

Only the Shepherd's call,

Clear, 'neath the shadows' pall,

Bade us go on.

Sing we the hope of the year,

Fair glows the sunset near,

Evening is bright.

Old years depart in peace,

New years their joy increase,

Forward is light!

Columbus, O.

Personally Conducted Tour to California

Exclusively first-class tour under the auspices of the Tourist Department, Chicago, Union Pacific & North-Western Line, leaves Chicago, Wednesday, February 7, spending the disagreeable portions of February and March in the land of sunshine and flowers. \$350 includes all expenses, railway fare, sleeping cars, meals in dining cars and hotel expense. Service first-class in every respect. Itineraries and full particulars on application. H. A. Hutchison, Manager, 212 Clark St., and 120 Jackson Blvd., Chicago.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Cold Storage of Foods

ALL the large cities are now provided with facilities for cold storage, and the refrigeration of meats has become a general practice. The transportation of cold storage has become an enormous item of commerce. Frozen meat has been regularly imported into Europe from America since March, 1879, when the Anchor liner "Circassia" delivered the first cargo. In 1880 the first shipment from Australia was delivered in London. Today the machinery used is capable of freezing an unlimited amount of meats for home consumption or for transportation. The extent to which the process of refrigeration has been carried renders it exceedingly important that cold storage, if permitted at all, should be supervised by the highest scientific and medical authority. Even if beef, mutton or meats that have been dressed are not injured by cold, according to Dr. John C. Hemmeter, who writes on the subject in the *Maryland Medical Journal*, poultry, game and fish, though preserved on ice, will undergo a putrefactive change unless the viscera and entrails have been removed before the refrigeration process occurs. With these views the *Dietetic and Hygienic Gazette* of New York agrees, and suggests that a law should be enforced prohibiting the cold storage of poultry, game and fish still containing the viscera and intestines. The eating of such foods very probably accounts for many of the dangerous disorders that now afflict a too trustful humanity.

Danger in Impure Milk

IN an address delivered before three hundred Boston physicians and others at the Medical Library in this city, on Dec. 20, Dr. Charles Harrington of the State Board of Health traced in a very startling manner the relation of impure milk to the general health and mortality of the community, and more especially to infant mortality. In most countries the deaths of children under one year of age are appallingly large. In Germany out of 2,000,000 infants born yearly one-fifth

are lost during the first year. The infant mortality of Boston has been as high as 194.1 in a thousand; that of Lawrence, 246.5; of Salem, 247.7; and of Fall River, 304.7. In Dr. Harrington's opinion this mortality is largely due to artificial feeding. Between the prevalent tendency to "race suicide" and the "murder" of infants through improper treatment, the white race, he thinks, is in some danger of being exterminated. It is strange that the public, properly sensitive to the death of a few children through scarlet fever or diphtheria, should view with unconcern the slaughter of such a multitude of innocents through a polluted milk supply. Such milk generates various diseases, including tuberculosis. Dr. Harrington recommends that the public should insist upon clean milk, that it should encourage the production of a sanitary supply, and that it should absolutely refuse to buy vitiated products. The reception of milk daily in "nice glass bottles" is not enough — both the individual and the public official must alike satisfy themselves that they are getting or handling the pure article.

Development of Optical Telegraphy

A NOVEL application of wireless telephony has been made by Herr F. Ruhmer, a German scientist, to optical telegraphy. In optical telegraphy the rays issuing from a projector are as a rule intercepted at given intervals, so as to form luminous flashes, succeeding one another more or less rapidly. In the Ruhmer telegraph system, on the contrary, the so-called speaking arcs are utilized by superposing on the direct current circuit of the lamp placed at the sending station in the focus of a projector, a continuous current frequently broken by means of a mechanical interrupter, the opening and closing being insured by a Morse key, in accordance with ordinary Morse signals. At each closing of the telegraph key the frequently interrupted current will modify the luminous intensity emanating from the electric arc, giving rise to luminous oscillations which are projected toward the receiving station. If the luminous intensity of the lamp be maintained constantly, this process insures not only a more rapid handling of telegrams, but also permits at the same time of keeping the latter strictly secret, as the human eye, incapable of discerning any more than ten luminous alternations a second, obtains the impression of a continuous beam, on account of the rapidity with which the luminous oscillations of the transmitting station succeed each other. The receiving station is arranged in a way analogous to those of optical telephony, com-

prising two telephones and one parabolic reflector in the focus of which the selenium cell is placed. Experiments so far made seem to show that this system of optical telegraphy, like the analogous system of optical telephony, may be used to special advantage in the case of transmissions over short distances.

Self-Help Policy for Ireland

AT the historic rotunda in Dublin a large and representative gathering lately met for the consideration of what is known as the "Sinn Fein" policy for Ireland. Literally translated, "Sinn Fein" means "Ourselves Alone," and the policy which the words indicate is one of self help and self-reliance. Outside of Ireland it is not generally understood what strides that policy has made during the past year. It was first advocated by a brilliant young Irish editor by the name of Arthur Griffith. Since Griffith first propounded the idea it has fired the imagination of the Irish nation, and now practically none but the incompetent and unworthy oppose it. The policy referred to consists mainly in fostering the economic and intellectual resources of Ireland, in establishing friendly relations and commercial intercourse with foreign nations, in withdrawing support from British manufactures and abstaining from enlisting in the British armed forces, in refusing to send representatives to the Parliament at Westminster, and in forming instead a council of Irishmen to discuss and further Irish interests. At the recent conference a strenuous program was drawn up, which is to be put into operation at once by a Council of One Hundred, consisting of representatives from every county in Ireland.

Report on North Sea Fisheries

A RECENTLY published report of the British Government dealing with fishery and hydrographical investigations in the North Sea during the years 1902-'03 contains much interesting information concerning the fecundity of fish. The turbot is one of the most prolific of sea fishes. The number of eggs in five specimens examined varied from over 5,000,000 to more than 10,000,000. The heaviest of these specimens weighed only twenty-one pounds, and the fact is stated that the large specimens are still more fertile. Unlike some round fishes, the flat species keep to the bottom of the sea and move along it, traveling great distances. Records have been obtained showing that plaice have traveled 88 miles in 28 days, or an average of not less than three miles a day. Experiments made in the large spawning pond of the Fishery Board's laboratory at Aberdeen

show that this fish can cover more than a mile in an hour. The brill does not appear to be so fertile as the turbot. The halibut takes second place as to quantity, and third as to value among all the flat fishes. In a specimen weighing 91 pounds no less than 1,327,000 eggs were found.

Cambridge Anniversary Celebrated

A LARGE and distinguished gathering assembled in Sanders Theatre, at Harvard, last Thursday evening, in honor of the 275th anniversary of the founding of Cambridge. The celebration was organized under the auspices of the newly formed Cambridge Historical Society. Richard H. Dana, the president of the Society, formally opened the meeting, after prayer by Rev. Dr. S. M. Crothers, and eulogized the past greatness of Cambridge, declaring that there is considerable foundation for the thought that Boston is a suburb of Cambridge. Attorney-General Parker represented the commonwealth; President George A. Giles, of the Common Council, spoke for Cambridge itself; Rev. Dr. Alexander McKenzie represented the Congregational element in Cambridge; President Eliot followed in a chaste and graceful address, speaking for the University; a poem was read by William R. Thayer; and Col. Thomas Wentworth Higginson presented in an informal but delightful manner reminiscences of Holmes, Lowell, Longfellow and Emerson. The keynote of the celebration was the optimistic thought of President Eliot to the effect that while there might seem to be a peril in the mingling of many races which distinguishes the Cambridge of today, there is no real danger so long as the people hold firmly to the ideals which have guided them for 275 years. Though looking back to widely different pasts, all citizens may look forward to "the common future of joy, justice, and happiness."

Scientific Discoveries by Europeans

PROFESSOR WALDEYER, of Berlin University, in an address recently delivered before the Royal Prussian Academy of Sciences, while greatly impressed by the material development attending scientific research in this country, and praising especially the advance made in biological study, claimed that in the making of great scientific discoveries and the formation of theories which have opened up new domains of knowledge, Europe is still ahead of America. To Europe belongs the credit, he points out, of the discovery of a surprisingly large number of new chemical elements, spectral analysis, and with it astrophysics, the great discoveries in the chemistry of dyes and sugars, the physical chemistry of solutions, the liquefaction and condensation of gases, especially liquid air, the Roentgen and Becquerel rays, radium and its rays, color-photography, the dynamo-machine, electric light and most of the applications of electricity as a source of power, and the electric furnace with its fruitful application. For Europeans is claimed the credit in the field of biology of almost the whole doctrines of the protozoan and bacteria, with their explanations of epidemics, the toxins and anti-

toxins, the working out of the doctrine of immunity, the discovery of the finer processes of fertilization and of karyokinesis, the doctrine of descent and "Darwinism," and crowning all, the conception and foundation of the great idea of the conservation of energy — the last, however, still an hypothesis. But, while he believes that the main weight of achievement still rests in Europe, Professor Waldeyer is an earnest believer in the exchange of both teachers and students between Germany and America.

America's Foreign Peril

IN presenting the annual report of the Bureau of Immigration, Commissioner-General Sargent refers to the magnitude of the problems presented by the growth of the alien population of the United States, relatively to which he thinks all other questions of public economy sink into insignificance. The total of alien arrivals for the year, 1,026,499, represents an increase over the preceding year of 213,629. Austria-Hungary sent 98,537 more than it did in 1904, Russia sent 39,756, Italy, 28,183, and the United Kingdom 49,544 in excess of the number who emigrated last year. The immigration from Italy, however, has probably reached its high-water mark. The chief sources of immigration in the future will probably be Russia and Austria-Hungary, though Commissioner Sargent does not lose sight of the increased number of immigrants from European Turkey, a field practically inexhaustible. The importance of a proper understanding of the contract labor law is dwelt upon in the report.

Telegraphing to Timbuctoo

TIMBUCTOO is a spot where no white man dared to appear in quite recent times. In order even to continue to exist in that curious city the possession of a stained skin, an acquaintance with Arabic, and a devotion to the tenets of Islam, were essential. But now the French are projecting a telegraphic line of communication from the interior of Algiers to the very heart of the Sahara desert. A line from the Tuat Oases northward has been in operation for some time. The French are just now engaged in selecting a route to the south of the Ahaggar Mountains, where the bandit Tuaregs live, who are now quietly tending their herds, since the new masters of the Sahara have made the plunder of caravans an unprofitable profession. It is believed that the line-work, the pole-setting, and the testing of the new line will be completed before the winter sets in. Through the science and enterprise of Europeans, tourists may before long be sight-seeing in a region once deemed almost inaccessible and very dangerous.

Congress Discusses Panama Matters

THE striking feature of the work of Congress this past week has been the hitch over the confirmation of the Panama Canal Commission, the Senate rescinding its previous action confirming the Canal Commissioners, and requesting the President to return its original notification of confirmation. This action was the Senate's rejoinder to the President's

attempt to retain Joseph B. Bishop in government employ at his old salary of \$10,000, in defiance of the Senate's wish. Chairman Shonts and Governor Magoon may also be brought under fire. The opposition, however, is directed not to these men personally, but to the nomination of Mr. Bishop to two offices at two salaries, and it is also due to a desire to overhaul the whole matter of Canal appropriations. The underlying issue is the testing of the relative strength of the presidential and senatorial prerogatives. The House has been debating the President's Message, and has agreed to the conference report on the Panama Canal Appropriation bill.

Russia Seething with Revolution

THE revolutionary spirit in Russia, which has been smouldering for the past fortnight, broke into flames the first of this week, the conflict being especially severe at Moscow, where desperate fighting occurred between the workmen and the troops, with heavy losses on both sides. Barricade after barricade was stormed by the Government forces. St. Petersburg is awed by the army, but riot has broken loose in many parts of Russia, particularly in the Lettish provinces. While the revolutionaries have gained few successes over the troops in actual combat, and while the Government professes that the whole attempt to set up a republic will fail owing to the insufficiency of arms in the hands of the proletariat, these calculations may at any time be upset by the seizure by the radicals of a few arsenals. The shrewdest observers on both sides fully appreciate the fact that the issue must be decided by the army. The real attitude of the military forces is yet to be determined.

British Premier's Initial Speech.

THE first speech of Sir Henry Campbell Bannerman since he accepted the premiership was delivered at Albert Hall in London, last Thursday evening, before a vast audience composed mostly of London Liberals, who frequently applauded the Premier as he outlined, in general terms, his proposed policy. Sir Henry carefully avoided the question of Home Rule for Ireland, declaring that the fiscal question is the prime issue of the campaign against a Government whose ministry "made a midnight flitting on a murky December evening." He did say, however, that those "domestic affairs which concern the Irish people alone and not us, should be in their hands," and this admission is sure to be taken up by the Conservatives and criticised as a reiteration of the policy of Home Rule. Sir Henry declared that the growth of armaments is a great danger; that force is not the only remedy; and that economy must be adopted. He rejoiced that the principle of arbitration has made great strides, and affirmed his belief that the present fiscal system is a great guarantee of peace. The Premier expressed his kindly feeling for Russia in the crisis through which that country is passing, and referred in terms of friendliness to Germany, France, Japan and the United States. The declaration that the importation of coolies into South Africa would be stopped until such a time as

that question could be decided by a South African Parliament elected by popular vote, was received with tremendous applause. The Conservative papers referred to this step as "the most serious taken by a responsible Government since the attempt to impose the stamp duty on the American colonies. The Premier also declared for the subordination of the military to civil authority in India. This declaration may involve the recall or resignation of Lord Kitchener, the commander-in-chief in India, whose difference with Lord Curzon is fresh in the minds of the public.

CHICAGO LETTER

"QUAERO."

THE Minutes of the Rock River Conference, just issued, show for the seven districts a total membership of 58,928, including 4,115 probationers. This is an advance over the total of last year of just about an even 1,000. When one takes into consideration that there are 320 charges, this does not seem a very encouraging advance, even when one makes ample allow-

our church machinery is not being exploited for anything like its full worth. Benevolent contributions for the year aggregate \$177,618, which shows an increase of nearly \$17,000; and the amount paid for pastoral support was \$347,220 — an increase of nearly \$5,000. From these items it will

cept among our people. We hold to the Christian principle of giving an employee what is due to him, even though through weakness or ignorance he may not ask it, believing that an employer, in the spirit of Christian love, should seek the maximum, not the minimum good, for the employee."

Some of the pastoral changes, so far as they affect the city, are as follows: Dr. W. A. Quayle becomes pastor of St. James', and Dr. Cobern, his predecessor at St. James', becomes pastor at Ravenswood; John E. Farmer, formerly of Wisconsin Conference, becomes pastor at Evanston Avenue in succession to A. E. Saunders, who goes to Garfield Boulevard; J. D. Leake, formerly of Woodlawn, exchanges with E. B. Crawford, who was at Western Avenue.

The schools at Evanston are flourishing, Northwestern University and Garrett Biblical Institute both registering the largest number of students yet recorded. The presidency of the University is still unsettled, though there is a well-authenticated rumor that Principal A. W. Harris, of Jacob Tome Institute, will be tendered the position. In the meantime the interest of the University suffers nothing in the



REV. M. E. CADY, D. D.

Presiding Elder Chicago Northern District

be seen that the Conference as a whole is holding its own and a little more.

To this general advance the Chicago Districts make substantial contributions. The three districts, which practically coincide with the city of Chicago and the suburbs, have a total membership of over 30,000, of whom 2,300 are probationers; in other words, the three districts have more than 50 per cent. of the membership of the entire Conference. To the benevolences these three districts contribute \$114,866, and to pastoral support \$183,888. The average salary in the Conference is \$1,085, while the average salary in the three districts is \$1,186, and these include, of course, many student charges where the salary is necessarily small. In the light of these statistics one may not feel that Methodism is doing all it might; but it is not without encouragement, however, that the trend is forward and not backward. The problems of church life in a city like Chicago are neither few nor easy of solution. Of one district the presiding elder says that "hell itself is within this district." It is something it, against such persistent and truculent opposition, the church makes any headway at all. And so long as the church is undismayed and aggressive there is abundant occasion for gratitude and hope.

One of the most important reports submitted to the Conference was that dealing with the question of capital and labor. It was frank in its utterances, but fair and judicial in its spirit. It affirmed belief in an ideal relation between capital and labor, which might be realized if the church both by precept and example should lead "in fraternity, fair remuneration, humane conditions, kind treatment and arbitration." The report also exhorted employers to stand for fair treatment of all men, regardless of organization, and to oppose all violence or intimidation. One paragraph of the deliverance is well worth repeating.

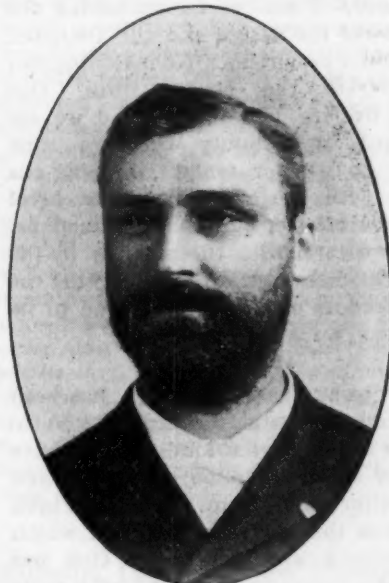
"We denounce the sweatshop system, and we take this occasion to remind our people that the purchase of goods, the price of which is known to have been reduced because of a poor man's necessity, is wrong. The old theory that a man should be paid the lowest wage that circumstances force upon him is not Christlike, and should be discouraged by practice and pre-



REV. W. E. TILROE, D. D.

Presiding Elder Chicago District

ances for deaths and withdrawals. Presiding Elder White of Chicago Western District declares that the revival results on his district are not at all commensurate with its investment and equipment — a remark which might apply to the whole Conference. Presiding Elder Tilroe of Chicago District has a suggestion which is worth while, and which, if generally carried out, might help matters not a little. In his own district of 49 charges he reports an increase in membership of 1,500, and this he attributes to the following causes: (1) the careful looking after of Methodists moving from one place to another; (2) a noticeable growth of pastoral evangelism, with its natural outcome of increased confidence on the part of the people and a more careful gathering of the harvest; (3) the establishment of the evangelistic institute, by which, on a day set apart for the purpose, from twelve to twenty ministers gather together at a specified church, carry out an arranged program of services, including an altar service afternoon and evening; and (4) a tent campaign prosecuted in twelve localities, out of which came 200 conversions. These methods can be tried with only a slight expenditure of money; they are so simple and manageable that they can be put in operation anywhere and everywhere. But whether these methods be tried or not, the lesson of the statistics is simply this, that



REV. A. M. WHITE, D. D.

Presiding Elder Chicago Western District

hands of Dr. Holgate, who is discharging ably the double office of dean of the College of Liberal Arts and of acting president. Garrett Biblical Institute is planning to celebrate its semi centennial next spring. The Bishops are to hold their spring meeting in Evanston, and the plans provide for their presence and use at the commemorative events. The program is not yet complete, but the special features will include a missionary rally on Saturday evening, May 5; baccalaureate sermon, Sunday morning, May 6; a commemorative service, May 7; alumni day, May 8; and Commencement day, May 9.

The Methodist Social Union has chosen Mr. David D. Thompson, editor of the *Northwestern*, as its president for the ensuing year. His colleagues in office are Messrs. N. W. Harris, H. P. Magill, and George W. Ford, as vice presidents; Mr. James M. Kittelman and Rev. Morton C. Hartzell, as secretaries; and Mr. Henry S. Henschem, as treasurer. At a recent banquet Governor Deneen and Bishop McDowell were the guests of honor, and the addresses both dealt with the function of the State in its relation to philanthropic work. Governor Deneen is a trustee of our First Church, Eaglewood, and is a Methodist both by descent and preference.

Beside the Smoldering Fire

ONLY a few sparks remain. The end of the watch has almost come. "The year is dying in the night."

Tonight we shall not look abroad to the world-wide events that indicate the progress of the kingdom of God. Rather, let us meditate together upon the meaning of the year in our own spiritual history. New Year's Eve is a time to be spent profitably in the task of adjustment. The gifts and the losses of the year are to be fitted into the economy of life. Thus let us look at the year that is gone.

* * *

To every sincere heart there must come, first of all, the consciousness of Providence. These past months have not been under the sway of reckless chance. We have chosen our path, with whatever wisdom we might attain, chosen it in conscious freedom. The end of the way we did not discover from the beginning, nor do we fully know it now. The disposing of the lot has indeed been with the Lord. There is no mistaking the presence of the design and the Designer. We cannot prove this. No reasoning can demonstrate the elusive truth. Our hearts declare it, however, and we are rewarded by certainty when we trust them. It is better tonight, keeping our watch with the old year, to be loyal to the verdict of our noblest emotions, than to wrestle with the problem by the scant resources of the reason. What the spirit declares when it is most true to its intuitions, we will accept.

* * *

How wondrously the design has been wrought out of both good and evil! Nothing less than a Divine kindness can have brought such discipline out of joy and such culture out of pain. Both have been present as the raw material out of which mysteriously and yet surely God has brought a beauty and order which is more perfect than any that our clumsy hands could have effected. We have sometimes asked: "What have I done, that such sorrow should have come to me?" We ask also, tonight: "What is my desert that such joy has crowned my life?" Fundamentally true it is that our own merit or worthlessness has not been the supreme factor in the arrangement of a year's experiences; it has been a divine and wise handling of good and ill, making at length for our highest weal.

* * *

It is not all wholly clear yet, however. Some of us still sit in darkness waiting for the dawn of day. The light has not broken above the eastern horizon. Only the coming and going of the hours will bring the morning. Time must be reckoned with when we attempt to adjust our views of the past. God is very patient with us, and we must learn to be very patient with ourselves. This is not an easy thing to do sometimes — to learn to be patient with our own selves. We expect that other persons will take time for the solution of their own problems; we are not quite willing to take time for the solution of our own. The factor of time must never be left out, however, when we are attempting to write the equation of life.

Certain factors may be eliminated, but never these: the providence of God, our own choices, and time as the revealer of the ultimate issues of it all. Be patient!

* * *

How the unity of life appears when we begin to think through the meaning of a closing year! All that was lay somehow wrapped in all that had gone before; all that is to be is curiously involved in what has been. There are many ways of expressing this. The men of India have made it one of the practical issues of the doctrine of Karma. The Christian is aware of it in his doctrines of retribution and responsibility. The past not only plays over us its mighty waves of subtle influence, but it grips us with its shackle of habit and fetters us with its bond of custom. What we did in the single deed not only gathered into itself what we had already done, but it went also essentially toward the making of what we are yet to do. This is the practical implication of the doctrine of the unity of life, which is justified by the Christian idea of God the Father. Unity must be the nature of His plan for His world, a unity that can be realized even in spite of human folly and confusion.

* * *

How reverently we must stand in the presence of every choice, therefore. It is in a certain sense a new creative act of our own, for it is making or marring the future good. There is nothing trivial; there is nothing so slight that it can be handled lightly or disregarded. We stand in the presence of everlasting verities at every moment. All is involved in the single deed. The Christian who is aware of the divineness of every moment, of the eternal significance of every act, will have a new ideal of life given to him. It will be a joyful thing to live. Life will be packed with gladness. Every common bush will flame with God. The consciousness of the divine unity of life is tonic to the spirit when it flags under the burden of monotony and mechanical task. The vision of the old year brings us the consciousness that all work is essentially spiritualized. Life is not really drudgery. It is spiritual endeavor; it is the activity of the soul in an eternal enterprise.

* * *

Let the fire go out with the year and new flames be kindled with the morning. It is enough if, out of much tumult and confusion in thinking over the past year, there shall have come this consciousness — too vast and too holy to pack into any words or sentences — that life is essentially spiritual endeavor, unified by the love and wisdom of God, in which we, free and rejoicing, work out our own purpose conjointly with the purpose of God. In this hope we shall not fear to meet the morrow.

There is nothing that God does for us but that is really remarkable, and a cause for heartfelt gratitude. The godlike spirit has the soul of the artist and can discern the Divine handiwork in every fair and lovely offering of life. The blessings of God cannot be numbered, and they immeasurably

outrun the deserts of man. The closing year brings humbling lessons to every believer, whose reflection must be: How much the Almighty hath done for me who am unworthy of the slightest favor from His hand! Whittier had this sobering yet gladdening thought, who sang:

"O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent."

TOLERATION DONE TO DEATH

A GROUP of young men were discussing the question of churches and creeds not long ago. The upshot of the conference was summed up by one of them in about this way: It makes no special difference anyhow what a fellow believes, or whether he goes to church or not, so long as he is a decent chap; we are broad enough not to be specially interested in the convictions of other people.

This is not an exact quotation, but it represents the general consent of the group. They were young men who prided themselves on their tolerance and broad mindedness. They rejoiced in the long distance that separated them from the ages when contrary opinions bred contempt and persecution. They had escaped the age of intolerance.

In all this there was a certain gain registered and a definite excellence displayed; the sadness of the situation lay in that "spiritual fatigue" which so evidently lay behind the attitude of the young men. They were not merely tolerant; they were indifferent. They were not simply generous with the conflicting convictions of their fellows; they were passionless and flabby. The reason why they did not sing any songs of good fighting was because they did not care a fig which way the battle went.

That group of young men represented a definite temper of the present day. Toleration has been done to death; it has degenerated into the relaxation of utter indifference. Our politics displays it. In the stress of our modern conditions the young men vote traditionally, but not from the sense of resolute and compelling conviction. Spoils have the tendency to assume the place of principles. The social consciousness is not yet definitely shaped in the form of commanding conviction which impels to action. Religion is an inheritance or a custom rather than a burning reality of the spirit which fires us to action. The whole range of our thought and life has a tendency to become reduced to the monotonous levels where all prominent principle and conviction has disappeared.

The time has come for all men who crave the full life and temper of manhood to begin resolutely to believe something and to be in earnest about it; to have convictions and dare to contend for them with something of the passion with which a bear fights for her jeopardized cubs. It is perhaps better to be wrong and yet to be in earnest than to be dull to the right and listless in any great cause.

This current bragging about tolerance and the open mind deserves to be scored for its cowardice and unmanly folly. As an editorial writer has well said, the man who is proud of the open mind

has most often a mind open at both ends. No convictions abide in his thinking long enough to be clinched there or to clinch him.

Be sure of something! Believe something, even if it cannot stand the test of every modern inquisition by intellectual scrutiny! Be in earnest about something, and dare to defend it! Away with the nonsense of the open mind and the foolishness of toleration done to death!

Pathos and Promise

THE pathos of the departing Old Year lies in its reproachful suggestion of unfulfilled dreams, of neglected duties, of unjustified friendships, of chimerical visions, and, in the case of some, of lowered ideals and lessened interest in spiritual things. The departing year is mourned not simply because it is going, but because it is going as it is — that is, no better than it is, no more richly laden than it is with holy and happy achievements. Twelve months *might* have meant so much, and have realized so little! A decade of character might have been put into a year of calendar — but the chance to grow a great way in a little space of time has been lost. Heaven might have been vastly nearer in point of moral sympathy to the believer than now it is in point of time, but that intensified sympathy with heaven was somehow not produced amid the rush and push of the year that has gone. These are sad thoughts, but their practical significance lies in the future, and not in the past. The meaning is not that one should, unavailingly, finding, Esau-like, no place for repentance, weep over the wasted weeks, but rather that, Peter-like, aroused by a pentecostal baptism, he should spring from out of the ruined reveries of the Old Year — to court with braver heart and a heartier hope the opportunities for better living and grander realization which are to come. For a sincere believer who humbles himself under the guiding hand of God the pathos of the old introduces to the promise of the new.

Real Peril of Immigration

SINCE the year 1821 over twenty-three million immigrants have arrived in this country; and considerably over half this number have landed within the last twenty-three years. Indeed, within the last four years no less than three-and-a-half millions have come, with constantly increasing arrivals of increasingly undesirable additions, the number for the year closing last June going over a million for the first time. Under the present loose immigration laws, which should be speedily modified, the number of applicants rejected is but a few beggarly thousands, an insignificant percentage of the whole. In no less than thirty-three of our largest cities the foreign population (foreign born or of foreign parentage) is larger than the native, and in several of them it is between 70 and 90 per cent.; and these two classes are separated, often very widely, by language, institutions, customs, and even religion. The foreign element constitutes nearly all the so-called "slums" of the cities. A circle including the sources of the present immigration would have its centre in Constantinople, so great are the changes in the character of the comers which have taken place in recent years. The heaviest burden of this immense overflow upon our shores from the poorer classes of the most backward countries in Europe, is borne by the poorest classes of our own community, the unskilled workers, for their numbers,

already too large, are hugely augmented by these fresh arrivals who refuse to go where they are really needed, and herd in the factory and mining towns and in large cities, pulling upon the class which is already too plentiful there.

Still more important is another calamitous result from this excessive influx. It is most portentously pulling down the birthrate among native Americans, while not really relieving the pressure of overpopulation in Europe. This last fact, of which there seems to be now little question, has not been until recently understood. It has been observed again and again that emigration from a country causes an increase in the number of children born in that country, making room for them as it were. This tendency has been observed in every country of Europe. Europe has never grown so fast as during the present century; it is in no danger of suffering from depopulation. It is altogether probable, and quite safe to say, that the twenty-three million people who have emigrated to this country have been replaced by twenty-three millions who would not have been born had these emigrants remained at home. Neither the poverty nor the congestion abroad has been diminished by emigration.

It is also being doubted and denied that immigration has much, if any, increased the population of this country. Immigration is believed to have a striking influence in decreasing the birthrate of the persons already in the country. High authorities are of the opinion that had there been no immigration to this country during the last seventy years, the native element would have filled by an increased number of births the places which the foreign element has usurped. It is plain that in this period the birthrate of the American element in certain sections of the land has declined from one of the highest in the world to one of the lowest. Throughout the so-called civilized world the greatest decline in birthrate shown in the last century is in Massachusetts. The native birthrate in New England has fallen so enormously that the annual increase of children of foreign white parents is ten times as great as the increase of the children of native parentage. The annual deathrate in 1900 of the whites of native parentage exceeded the birthrate by 1.5 per thousand, while among those of foreign white parents the birthrate exceeded the deathrate by 44.5 per thousand. If this decrease in the birthrate of the native stock continues, the annihilation of the native element would seem to be only a matter of time.

Immigration, says President Francis A. Walker, superintendent of the censuses of 1870 and 1880, "means not an increase in population, but the substitution of one kind of man for another." It works in this way: Statistics show that the great population-producing class is everywhere the wage-working class. Few are born to the rich, more to the comfortable, still more to the poor. The native Americans have been very largely forced out of this population-producing class, some being crushed under it to the vicious classes, who never have many children, and still more having risen above it to the propertied and professional classes, who also have small families. The poor marry early and have a large number of children, on whom they expect to rely in old age. Those who are well-to-do marry later, and keenly feel the pressure for the maintenance of a higher social position and the proper education of their descendants. The result is, that the direct descendants of the people who fought for and founded the Republic, and who gave us our rich inheritance of democratic institutions, are being displaced

by the Slavic, Balkan, and Mediterranean peoples. This is the aspect of the immigration problem which is of the very highest importance. It involves a large factor in the world's progress. It points to the likelihood of race annihilation and the possible degeneration of the succeeding American type. The unfittest class of immigrants that ever came to our shores is increasing yearly in numbers. By the practically free and unlimited entry of these foreigners which we are madly permitting, we are stimulating the birthrate, both in this country and abroad, of Italians, Hungarians, Lithuanians, Ruthenians, Croatians, and Polish, Roumanian, and Russian Jews. We cannot welcome, it has become very plain, an indefinite number of immigrants to our shores without forbidding the existence of an indefinite number of children of native parents who might have been born.

It is clear that our governing bodies, in their laws on this subject, do not consider the welfare of the people, either immigrants or Americans. The laws are framed as the result of pressure brought to bear upon public officials by private and selfish interests, that steamship companies may be benefited, and that employers may have cheaper labor. One appalling social problem, which caused a terrible civil war, and which is still far from a complete solution, was forced upon us by the selfishness of the slave traders, the ship owners, and the Southern land owners. Like selfish forces are today at work creating new social problems, which may be even more disastrous to our national life and more baffling to future generations. It is to be hoped that the next session of Congress will take up this pressing subject in good earnest, and will at least insist on a much stricter examination of the applicants by the transportation companies themselves on the other side, so that only those who are satisfactory, and can safely be admitted to citizenship, may be brought over. With our present lax system we may at any time be swamped by a tidal wave, and irretrievable injury be done, if it has not been done already.

Burning Issue in New Hampshire

NEW HAMPSHIRE has been invaded by the race-track gamblers, and is facing one of the most serious situations in its history. A harmless-appearing bill was railroaded through the legislature of 1905 during the closing hours of the session, under a suspension of the rules, and signed by Governor McLane, incorporating the New England Breeders' Club. It purported to be a purely local affair, and gave to certain New Hampshire men and their successors the right to own property, "hold fairs, races, and contests of speed, skill and endurance" for the "improvement of the breed of horses." Bookmaking, pool-selling and the various forms of gambling were rigorously prohibited on the premises of the club. But, strange to say, a cleverly concealed clause was slipped into the charter nullifying all penalties for such offences. The charter also gave the club the control of the police within its grounds, and made it prosecuting agent for all offences committed therein.

As soon as the charter was granted, the real promoters of the affair and their purpose appeared. The New Hampshire incorporators retired, and certain New York race-track followers took control and began operations to establish the largest and most expensive race-track in the country at Salem, N. H., a town on the Massachusetts border easily accessible from Boston and other New England cities. The men who

are behind the enterprise have been identified with the New York race-track gambling interests for years, and are in control of such interests at the present time. Their desire is to establish a race track in New England for gambling purposes; and with the aid of certain unscrupulous political influences they have succeeded in securing a foothold in New Hampshire, with a charter that permits them to set apart so much of the State as they may see fit to purchase, and to carry on such gambling enterprises as they may wish with immunity from the laws that govern such offenses elsewhere. If they succeed in their design, New Hampshire will be the scene of one of the most gigantic and iniquitous gambling schemes in America.

The scandal has just come to light, and is creating a sensation throughout the State. The moral indignation of the people is tremendous. Mass meetings are being held, resolutions are pouring in, the pulpit and the press are speaking out, and the State is being stirred as never before. A committee of twelve, among whom are President William J. Tucker of Dartmouth, ex Senator William E. Chandler, and ex-Governor David H. Goodell, have been selected to direct the campaign against the race track crowd. The moral forces are lining up together, and New Hampshire seems on the eve of a great moral and political revolution. The signs are ominous for this New England Breeders' Club and the men who have furthered its plan.

Rev. Edgar Blake, of St. Paul's Church, Manchester, is a leader in this urgent protest, and is "speaking out" from his pulpit with characteristic promptness and courage. The sermon address which he delivered, Dec. 17, is published in the *Manchester Union*. In closing, Mr. Blake says:

"The stern, heartburning, soul thrilling question of the hour is: 'What are you going to do about it?' Are you going to stand idly by and allow a crowd of political degenerates to sell out your State to a crowd of silk-stocking gamblers? Are you going to allow New Hampshire to be made the dumping ground for the moral refuse of other States, and thus become a by-word and a reproach? Is there no State pride left in the Granite State? No sense of decency and justice? Is the State of 'the great stone face' that the Almighty hung out in New Hampshire with His own hand to show to the world His measure of a man, is the State of Webster and the host of great irreplicable names of the past, so supine that it is willing to wear a gambler's collar, so weak that it cannot rise against a foe that would degrade it, or so cowardly that it dare not?"

"What do we propose to do about it? Thank God! the answer is coming. The slumbering conscience of the commonwealth is being awakened. The murmurings of disapproval and discomfort are being heard on every side. The press is coming unarmored. The pulpit is losing its fear. Men are speaking out, resolutions are pouring in, agitation is deepening, and from Ocos to the sea, New Hampshire is girding itself for action. The dawn of a new and better day is fast approaching. The days of the machine and the lobbyist are numbered. The voice of a long-suffering and outraged State soon will be heard.

"What are we going to do about it? I will, answer. When New Hampshire becomes aroused to the gravity of the situation, senses the shame, and realizes the peril confronting her, Mr. — and his gambling outfit will be driven from the State, and the men who connived with him will be driven into political oblivion."

The association of evangelical churches of Lawrence, Haverhill, Georgetown, Amesbury, Merrimac and West Newbury, at a recent meeting in Haverhill, joined in protesting against the new Salem (N. H.) race-track. The temper of the gathering appears in the following resolutions:

WHEREAS, we are filled with a strong indignation against the way whereby the good name

of our sister State was delivered to this enterprise; and

WHEREAS, we rejoice in the efforts our brethren in New Hampshire are making to resist this evil; therefore, be it

Resolved, That we record this expression of our views in the matter, and beg to assure our brethren in New Hampshire that we stand ready to give them our assistance in any way we are able.

PERSONALS

— Rev. H. O. Enwall, of Plainville, has been transferred to the Cincinnati Conference and stationed at Mt. Auburn, Cincinnati, O.

— Prof. W. G. Seaman, of De Pauw University, is spending the holiday season with friends in New England.

— Evangelist Telford leaves this week for Chicago. He commences services at First Church, Eaglewood, Rev. Dr. W. O. Shepard, pastor.

— Rev. William Howe, a Baptist clergyman, will be 100 years old on May 26, 1906. He is the founder of Tremont Temple, Boston, and lives in Cambridge.

— The engagement is announced of Mary Gertrude, daughter of Rev. and Mrs. William Woods, of Lawrence, and Mr. W. O. B. Little, of Dover, N. H.

— At the last session of the Cincinnati Conference, on motion of Dr. A. B. Leonard, Dr. Howard Henderson was requested to bring out, at an early day, a volume of sermons and addresses, and to include his semi-centennial sermon.

— Last Friday, Dec. 22, Rev. Frederick Warren Beekman, oldest son of Rev. Garrett Beekman of the New England Conference, was ordained to the priesthood, in Emmanuel Church, this city, by Bishop Lawrence. Mr. Beekman is rector of Trinity Church, Woburn.

— John Alexander Dowie, who has abdicated as head of Zion City, sailed, Dec. 20, on the steamship "Admiral Dewey," for Malacca. His condition, physically and nervously, is pathetic. He is evidently in his last illness, and there seems no reasonable hope for recovery.

— Dr. R. J. Cooke, book editor of our church, is engaged in preparing a memorial volume on the late Bishop Joyce. It will be brought out early in 1906. Any persons having letters or other interesting material that might properly be incorporated in such a book are invited to communicate with Dr. Cooke, 220 West Fourth Street, Cincinnati.

— Miss Catherine R. Churchill, a well-known Connecticut teacher, who died last week, was the first instructor of Arthur T. Hadley, president of Yale University. When Dr. Hadley, as he is now styled, was a small boy, she predicted his future election to the presidency of Yale. Many a man has been made by somebody else who believed in him.

— A bequest of \$1 000 left to the Missionary Society by Mrs. Von Holz, the mother of Mrs. Harvey R. Calkins, of Northwest India, has been named by the Board of Managers of the Missionary Society, the "Miranda Von Holz Memorial Fund." The money is to be used in furthering evangelistic work in India under the direction of Rev. and Mrs. H. R. Calkins.

— King Edward is said lately to have detected a young lady cheating at "bridge." The lady is said to have been overwhelmed with shame at the King's discovery of the cheat. It would be far better if King Edward himself let "bridge" alone. He would by so doing be setting a far better

example to his people. By playing that fascinating but detestable game he tempts his subjects to play for big stakes in bad ways.

— President and Mrs. Huntington hold an informal reception at 3 30 P. M., the first Wednesday of each month, in the trustees' parlor, 12 Somerset St. All trustees, members of the several faculties, graduates, undergraduates and friends of Boston University, are cordially welcomed on these occasions.

— In memory of Joseph Smith, founder of the Mormon Church, a monument which had been erected on the site of his birthplace was dedicated, Dec. 23. The memorial is located in the town of Sharon, Vt., where in a little farmhouse the prophet was born one hundred years ago, on Dec. 24, 1805. The monument is of dark Barre granite, highly polished. Its total height is 50 feet 2 inches.

— In a letter from Rev. G. W. Fulton, a Presbyterian missionary of Kanazawa, Japan, the following interesting and very complimentary reference is made to Hon. William J. Bryan: "He has been in this country for several days. His visit was in the midst of the naval manoeuvres and the excitement caused by the visit of the British fleet. But he has been enthusiastically received. He has delivered many addresses, has been kept almost as busy speaking as in a political campaign. It has been very gratifying to note that all his addresses have had a fine moral tone, and some of them distinctly Christian."

— In this reference in the *Interior* to Campbell Morgan's remarkable success, there are important suggestions to our churches: "When Rev. Campbell Morgan accepted the call of Westminster Chapel, London, the attendance, in an auditorium capable of seating 2,500 persons, had fallen to 45 or 50. Within a few months after his installation, persons who wished to secure seats at the evening services were obliged to come long before the time set for worship. This great change has been accomplished not simply by Dr. Morgan's personal magnetic qualities, but by his wise selection of assistants and methods. And one of the means he employs is a board of nine deaconesses, to whom no little responsibility is intrusted. They attend to much of the correspondence which must be kept up; they conduct classes in singing, arrange mothers' meetings, teach Bible classes, and just now are doing not a little preparatory work in anticipation of revival services to be held this winter."

— The *London Times*, in a recent editorial which comes as near being a "funny" one as its staid columns ever admit, holds Sir Henry Campbell Bannerman to sarcastic ridicule because in a speech lately delivered at Glasgow he talked all around the political arena and never once mentioned "Home Rule," even though his audience took occasion to remind him of the omission by suggestive cat calls. "The audience had to be content," says the *Times*, "with one more repetition of the speech we all know so well, made up of general abuse of the Unionist Government and platitudes about the lofty moral aims of himself and his friends. We cannot honestly say that we think this course courageous, or high-minded, or candid, or exactly worthy of the leader of a party. But it was canny, overpoweringly canny." Sir Henry appears to be standing for "an instalment of representative control" for the Nationalists, leading up to "their larger policy" of Home Rule. But it is not certain that he is a convinced Home Ruler, or at all events a very enthusiastic one; and should he one day find at his back a very large pha-

lanx of Unionist supporters, he might suddenly forget all about his supposed Home Rule sympathies.

— Dr. O. S. Baketel, of New York city, gave his lecture entitled, "Some of My Acquaintances," in the Weirs Methodist Church, Wednesday evening, Dec. 20. The lecture was greatly enjoyed.

— J. W. Wilbur, of Brookline, after consultation with Rev. Dr. J. H. Mansfield, superintendent of Boston City Missions, generously donated 125 bags of flour for the poor of Morgan Memorial, 50 bags for the Italian Mission on Hanover St., and 25 bags for Epworth Settlement in South Boston. All the friends of City Mission work thank him most heartily for this timely help.

— Rev. A. J. Kynett, presiding elder of South District, Philadelphia Conference, tells a story at his own expense. He was asked one day to help the colored brethren raise some money for a church. When he came to preach, the pastor of the church, in order to impress the congregation with Rev. Mr. Kynett's importance, said: "Brethren and sisters, it is now my great pleasure and delight to introduce the Rev. Dr. Kynett, the sounding brass and the tinkling cymbal of the Methodist Church."

BRIEFLETS

Particular attention is called to the announcement of some Sunday-school lectures, of special interest to Sunday-school workers, which appears on another page.

Rev. W. M. Newton, presiding elder of Montpelier District, Vermont Conference, addresses a model Christmas letter of counsel to his ministers, containing, among others, this suggestion: "ZION'S HERALD is the best pastor's assistant. Have you secured any new subscribers? It is not too late to look after this."

Rev. Otis Cole writes the editor from Newfields, N. H., under date of Dec. 20: "You recall the article in HERALD for week before last about 'Johnson.' Well, I put that forceful story at work in preaching last Sunday. It had edge and power. Can it be put in tract form? I am sure it would do good."

Some one favors this office with the *Ariel* for December, the publication of the East Maine Conference Seminary at Bucksport. It is a very creditable and interesting number, speaking very hopefully of the work of the institution under the direction of the new president, Frederick E. Bragdon, A. M.

It was Frederick W. Faber who said that we "ought to thank God daily for the sins we have not committed." No doubt it is true of any man that he would have committed a great many more sins than he has actually perpetrated provided first that he had had the chance, and second that God had not held him back from such sinning. Many believers have cause for profound gratitude to God in the fact that He has kept them out of the path of numerous temptations which would have been too much for them, or has supplied to them, when temptation was inevitable, the grace to withstand its allurements. To Faber's observation should be added this further cause of thankfulness — that for the sins we have committed God has provided an atonement and sufficient answer in the redemptive work of our Lord Jesus Christ,

so that both ways, whether sin has been or has not been, God is magnified.

Rector W. R. Huntington, of Grace Church, New York city, in his excellent "Inter-Church, or Intra-Church — Which?" says, with pertinent emphasis: "The multiplication of half-filled meeting-houses and half-famished ministers in little country towns, is a sight to make the angels weep."

The membership of Central Church, Church, Brooklyn, which, under Dr. Cadman's leadership, has grown from 1,590 to

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How People Die

DR. WILLIAM OSLER, in his new book, "Counsels and Ideals," makes an important revelation touching the manner in which people die:

"As a rule, man dies, as he has lived, un-influenced, practically, by thought of a future life. I have careful records of about five hundred deathbeds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain and distress of some sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, and one bitter remorse. The great majority gave no sign one way or the other. Like their birth, their death was a sleep and a forgetting."

This statement was sustained by a similar declaration to the writer by a distinguished Christian physician of long experience and observation. He was a surgeon during the Civil War, and saw hundreds of soldiers die. As a rule, he said, "There is no difference between the death of saint or sinner. It is only a physical process any way."

These truths may somewhat disturb the form of religious appeal with a certain type of ministers, but, if so, it is well. Let us have the simple truth, and preach it at all hazards.

Constructive Office of Biblical Criticism

IN that most excellent book by Rev. Dr. Charles Cuthbert Hall, president of Union Theological Seminary, New York, on "The Universal Elements of the Christian Religion," being the Cole Lectures for 1905 delivered before Vanderbilt University, and dedicated, with expressions of warmest regard, to the Bishops of the Methodist Episcopal Church, South, which volume we have strongly commended in the usual columns, there is one chapter which we did not have space to touch upon, and which is of sufficient importance to demand separate treatment here. It is the chapter bearing the title transcribed above, being the fifth lecture of the course. It is of special importance because so many people, either ignorantly or willfully, identify Biblical criticism — which is but another name for the thorough, scientific study of the Scriptures — with destructive processes only. That some critics are radical and harmful may be freely admitted, but to imply that all are so, or are on the swift way to become so, is to mislead the public mind and to misrepresent as hostile to Biblical religion what Dr. Hall well calls "its most powerful human aid." "The claim of Biblical criticism is the claim of a right and a duty to obtain direct access to the Bible for the purpose of gaining first hand of our holy religion, the right of private judgment in the study and interpretation of the Bible and in the pursuit of truth. Its ultimate end is to disperse misconceptions, by processes involving the

highest and most conscientious use of the means of scholarship, in a spirit of intellectual freedom not restrained by ecclesiastical authority, and with reverence suitable in those who are dealing with the materials of a divine revelation." "The toil of the scholar may be as sacred as the ministration of the priest." It is simply the reassertion of the principle successfully vindicated by the reformers in the sixteenth century, the refusal to accept the dictation of churchly authority and its imposition of compulsory interpretations. "The life principle of Protestantism is involved in the claim of Biblical criticism. It is an inherent part of the Protestant spirit to reverence the reason, with its powers of investigation, discernment, analysis, estimate of values, judicial determination, evidently the gift of God, one might say, the reflection of God in ourselves."

"It is to be feared that many who have viewed these movements with hostility have not fully taken into account the moral and religious urgency by which they have been impelled." "It is a constructive movement." "The revision of historical and literary opinion, far from unsettling faith in revelation, tends to purge that faith of fear and doubt, and to advance it into the region of certitude. The mind is disabused of the harrowing thought that the validity of an eternal revelation rests on the precarious basis of immunity from verbal imperfection. It perceives that the commanding witness of the truth resides in its divine message to the moral reason, to the conscience, and to the mysterious longings of the inner soul." "The removal of the idea that the Bible is a book protected by the church from scholarly investigation is one of the substantial gains of the critical movement." "Another is the recovery of human reality for the great personages of Biblical history." "The life of our Blessed Lord has become real in corresponding measure. The enrichment of our conception of the Person of Christ is the crowning gain of the critical movement." "Another substantial gain is the recognition of Revelation as progressive; also a profounder sense of the nature and evidence of inspiration."

We have indicated, in briefest form, some of the points elaborated in this noteworthy chapter. It must be read to get its full force and beauty. It is well adapted to reassure the timid soul who is filled with fear for the Word of the Lord which he rightly holds so precious. The fact is, that interest in Bible study was never so great as now, the conception of revelation never before so intelligent, the sense of Biblical authority never before so profound. It rests on a far securer basis than ever before — a basis which the labors of the so-called critics have done much to establish. There is not the slightest occasion for apprehension from the labors of these earnest Christian scholars. They are doing us an immense benefit. They are delivering the great Book from perils which would have destroyed it so far as its influence in the modern world of learning is concerned. To fear it, is as reasonable as for the slave to fear Lincoln, who comes to set him free. Let the fullest light come. Let scholarly investigation go on. Let the hottest fires of testing burn. Some dross is consumed, that the gold may more clearly shine forth. The Bible is enthroned by criticism. They are the true friends of the Scriptures and of Christianity who, like President Hall and a vast multitude of other most devout, prayerful, consecrated men, are doing their best to put the church in a position where it can meet defiantly all its foes. These men deserve universal confidence and support.

BRITISH AND FOREIGN BIBLE SOCIETY

REV. EDWARD S. NINDE, D. D.

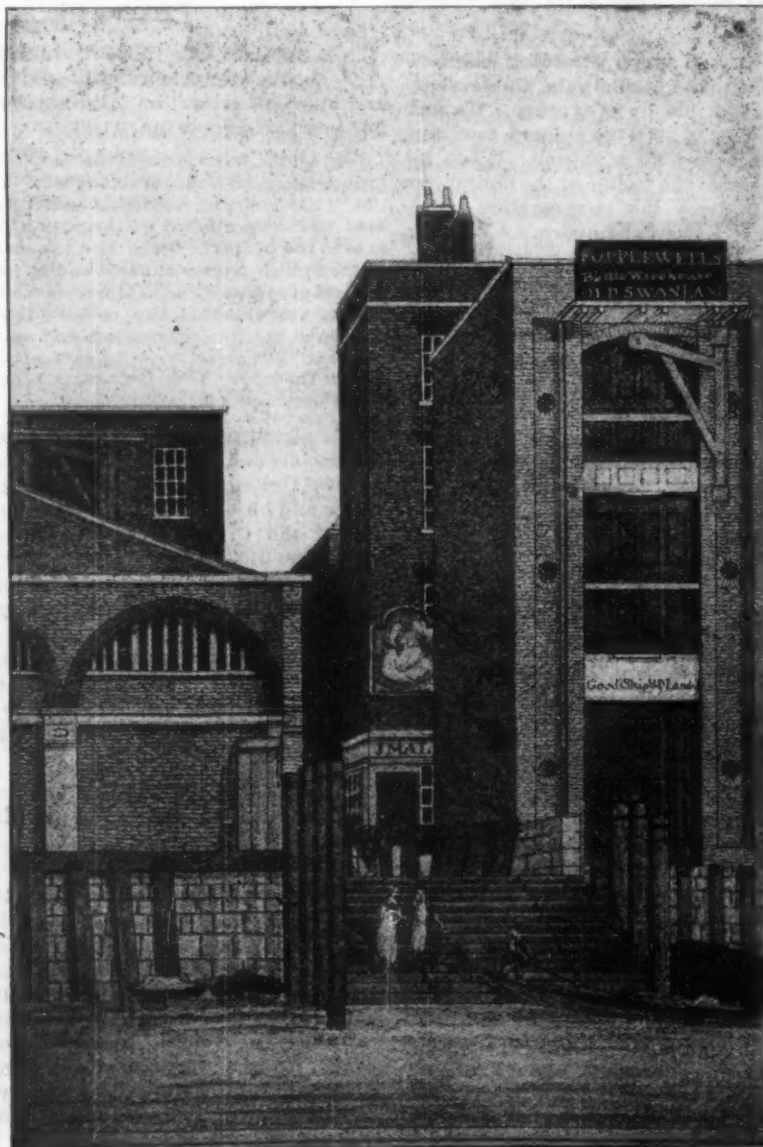
THE London daily papers were within bounds when they declared that the recent Thanksgiving Meeting of the British and Foreign Bible Society was "the most widely representative religious gathering" the city had ever known. It marked the close of the centenary celebrations and the completion of the centenary fund of a million and a quarter dollars. The occasion was inspiring. The Royal Albert Hall, seating ten thousand, was full to the top. A choir of a thousand picked voices led in the Te Deum and the Hallelujah Chorus. People from all over England and from distant parts were present. Two of the most beautiful prayers offered were by a Kafir and a Chinaman. The nobility of the empire sent scores of distinguished Lords and Ladies. The Anglican clergy, from the primate through a long list of bishops, were there in force, while the leaders of all the Nonconformist bodies were conspicuous by their presence. General Booth, in his Army uniform, sat on the platform side by side with the Lord Bishop of Carlisle. Directly to the right of the presiding officer, the Marquis of Northampton, sat Mr. Reid, the American ambassador. After congratulatory messages from all the Protestant rulers of Europe had been read, it was announced that an autograph letter bearing the greetings of the President of the United States, had been received. At this, the audience burst into loud applause, and it was some time before the Ambassador could proceed. The letter was one of those earnest, high-souled utterances, so characteristic of Mr. Roosevelt. The whole meeting was a genuine love-feast. Class distinctions were ignored, and sectarian prejudice was laid aside. It was well said that "under the roof of the Bible House the reunion of Christendom has begun already." If the British and American Societies had done nothing else, they would amply have justified their existence by furnishing common ground, where, without the surrender of a single principle, all Protestants can gather for Christian service. The splendid catholicity of the movement is one of its noblest features.

It is of special interest to us as Methodists to recall that the British and Foreign Bible Society is one of the blessed fruits of the Wesleyan revival. The close of the eighteenth and the opening of the nineteenth century were momentous times in the religious as well as in the political world. William Carey, the pioneer representative of the newly-formed Baptist Missionary Society, landed in Calcutta on Nov. 11, 1793, just the day after the "Goddess of Reason" was enthroned in Paris on the high altar of Notre Dame. Two years later came the founding of the London Missionary Society, and then, in 1799, the Church Missionary Society and the Religious Tract Society began their useful careers. In the fall of 1803 Napoleon formed his immense camp at Boulogne, with the purpose of invading Britain. The winter that followed was one of the darkest in English history. All classes, high and low, were in

most awful suspense. Men stood with bated breath, trembling for the tidings of the next hour. What a high and noble act of faith, at the very time when the gloom was deepest, for a group of courageous souls to band themselves together to send the Word of God to the uttermost parts of the earth! The militant and heroic aspect of the movement at once appealed to men, and the Society quickly became a national institution. If you were to ask the secretaries who it was that actually started the good work, they would reply, with a smile: "Mary Jones." This little Welsh girl, who

for the Holy Scriptures was four times what it had been in preceding years.

The Bible Society has brought about a sweeping reduction in the cost of the Scriptures. Four and a half centuries ago, when Johann Gutenberg produced the first printed edition of the Bible, he fixed the price of a single copy at four hundred gold guildens, which would equal about \$700 at the present time. In 1805 the cheapest English Bible cost more than a dollar. Today the entire Bible may be purchased for twelve cents and the New Testament for two cents. The toll involved in translating the Word of God



OLD SWAN STAIRS AND THE WAREHOUSE

From an old print in the British Museum

This is the building, still standing on the bank of the Thames, where Mary Jones' pastor presented his appeal for Bibles, and where all the preliminary meetings were held which led to the founding of the Bible Society. The cut shows the building as it appeared a hundred years ago. The sign of the Swan is seen on the corner by one of the windows of the room where the committee met.

loved the Bible but could not afford to own one, walked fourteen miles every week, in sunshine and storm, that she might read the copy belonging to her pastor. The godly man was so stirred by the pathetic earnestness of the child, that he went to London and plead that Bibles might be sent to his native land. This appeal led to the founding of the Bible Society. Mary received her own copy, and today the well-worn book is carefully preserved in a glass case in the library of the Bible House. It is interesting to know that last year, following the great revival, the demand in Wales

into the hundreds of languages in which it has gone forth to the tribes of men, is almost past belief. The world owes a debt of gratitude it little realizes to the philological labors of the Bible Societies. Think what it means to turn a single gospel into the speech of a savage tribe! Years must be spent in familiar intercourse with the natives; then the language must be reduced to writing and grammar; and, finally, hardest of all, terms must be found or invented to convey ethical and spiritual ideas. A single example will illustrate the difficulty. The British Society has just finished translating the Bible

into the Mosquito language, spoken by the Indians on the seaboard of Nicaragua. In that language there are no words for God, king, priest, prophet, angel, devil, heaven, holy, married, or even for sin. No wonder that Henry Nott, the pioneer missionary in Tahiti, first spent twenty years on the island to perfect himself in its language, and then twenty years more on the translation of the Scriptures. The recent revision of the Lifu Bible, for the largest of the Loyalty Islands, involved more than 52,000 corrections. The Society has at the present time a thousand linguists, missionaries and native assistants, at work translating the Bible into new tongues or revising former translations. Blessed indeed are they to whom, for the love of God and man, the drudgery of years becomes pleasure.

There are few parts of the world where the Book, "without note or comment," is not gladly received. Countries like Abyssinia, where open missionary work would not be tolerated, give to the Bible a hearty welcome. With all the opprobrium that rests upon Russia in these unhappy days, it is pleasant to remember that no country in Europe is more hospitable to the Bible Society than the Empire of the Czar. From Poland to Vladivostok, the colporteurs are received with open arms. They are granted passes and free transportation for their Bibles by nearly all the railroad and steamship lines; and even during the war, when freights ran up to fabulous figures, these concessions were not withdrawn. The church regards the work with favor, and sometimes the priests publicly commend it to their people. While the various divisions of the fleet were passing through the Suez Canal on their way to the Far East, agents of the Society boarded the vessels, with the hearty permission of the admirals, and sold hundreds of Bible. A number of instances have come to light where, among the few things that officers and seamen rescued from the storm of battle, was the little Book, with the familiar lettering in Russian: "B. and F. B. S." In strange contrast to the broadminded spirit of the Russians is the bigotry prevailing in Austria. In Vienna, where obscene newspapers and demoralizing novels abound at every bookstall, it is a criminal act to offer the New Testament for sale in the streets.

If the story of the Society for the past hundred years were fully told, it would surpass any novel in dramatic interest. The record is one for which to be profoundly thankful. Last year nearly 6,000,000 copies of the Scriptures, in whole or in parts, were scattered abroad; and, during the century, 196,000,000 copies. And now, to crown the centenary, comes a thank-offering of a quarter of a million guineas, every penny of which has already been allotted. With three-tenths of the human race still without the Bible in their own tongue, and other peoples only meagrely supplied, surely there remains enough to be done.

Much that has been said of the British applies equally to our noble American Bible Society, which needs only an ample income to enable it to even surpass the parent body. These two organizations, with no weapon but the sword of

the Spirit, are doing more to solve the complex problems of humanity and usher in a better day, than all the statesmen and all the armies and navies in the world.

A YEAR'S READING --- AN HOUR A DAY

A New Year's Suggestion

REV. RENNETTS C. MILLER.

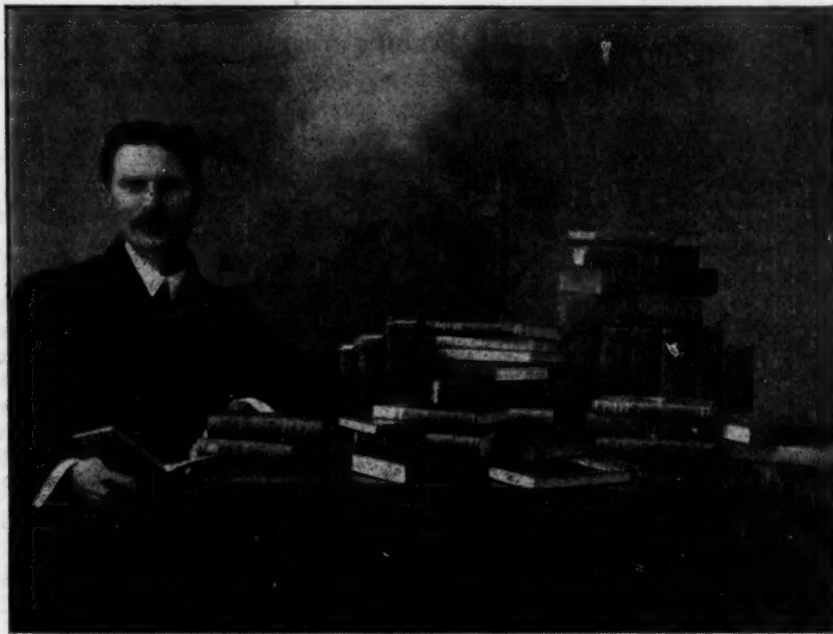
EARLY in 1905 I resolved to try an experiment of a systematic course of general reading requiring an hour a day during the year. I chose the Bible first, because it is the world's greatest literary classic. I found by reading it ten minutes a day I could go through it in a year. I found I could read from thirty to forty pages an hour in the ordinary sized volume. Thirty pages a day makes 11,000 pages, or 35 volumes of 300 pages each, in a year. Forty pages a day makes 14,000 pages, or 48 volumes of 300 pages each in a year. I chose the latter. I next selected Nicolay and Hay's "Life of Lincoln" — ten volumes, that averaged about 475 pages each. By twenty minutes' reading a day I have been able to go through this masterpiece of political biography and statesmanship. A half hour's reading a day was left. Here my professional bias somewhat influenced me. However, I did not decide upon the complete list at the beginning of the year. This was well, for some new books

Sunrise in the Sunrise Kingdom (De Forest).
Quiet Talks on Power (S. D. Gordon).
Quiet Talks on Prayer (S. D. Gordon).
Musical Ministries (Pratt).
Goethe's Faust.
The Working Man and Social Problems (Stelzle).
Ethics of the Dust (Ruskin).
How to Master the English Bible (Gray).
How to Bring Men to Christ (Torrey).
The Methodist Hymnal.
The Christian Faith (Curtis).

This course has revealed to me how little time I ordinarily give to general reading, aside from specific pulpit preparation. Inquiry among others reveals the fact that the average man, even professional men, are giving comparatively little time to general reading that does not come in the direct work of their profession. This condition is even sadder among non professional people, notwithstanding the enormous output of the printing press today.

Some one will say, "Read less and think more." Yet the average mind finds its food for meditation from books. Hence little meditation as well as reading. If "reading maketh a full man," as Bacon tells us, it is not strange that so many professional men are uninteresting and so many of us ministers are painfully "dry" in the pulpit. I grant that more than reading is vitally essential to effective preaching, but it is unquestionably an important factor therein.

A word now at this New Year time to the thousands of young people in the humble



REV. RENNETTS C. MILLER AND THE THIRTY SIX BOOKS READ DURING THE YEAR

were published that I was glad to include in the list — notably Prof. Curtis' volume, "The Christian Faith," and the Methodist Hymnal.

Here, then, is the list of 36 books (including the Bible) read during the year on the one-hour-a-day plan:

The Bible.
Life of Lincoln, 10 volumes (Nicolay and Hay).
Critique of Pure Reason (Kant).
The Law of Psychic Phenomena (Hudson).
Our Own and Other Worlds (Hamilton).
Christian Faith in an Age of Science (Rice).
The Crisis (Chaucer).
A Mortal Antipathy (Holmes).
The Light of the World (Phillips Brooks).
Sermons (Robertson).
Extemporaneous Oratory (Buckley).
Life of Rev. John Sumnerfield (Holland).
A Preacher's Story of his Work (Rainsford).
Jesus Christ and the Social Question (Peabody).
The Christian Ministry (Lyman Abbott).
The Atonement and Modern Mind (Denney).

walks of life who lament the lack of an education. There are comparatively few of you who could not find at least an hour each day for thoughtful reading, if you would resolutely undertake it. Thus thirty pages a day would be thirty five 300 page volumes in a year, and 175 volumes in five years. Thus in five years' time, if your books have been wisely selected (consult your pastor or some intelligent friend), you would have a liberal education which would lift many lives out of mediocrity and give them places of commanding influence in the community. May this New Year's suggestion find a realization in thousands of young lives in 1906!

Fall River, Mass.

We know not what the coming year may be.
O Thou who changest not, we look to Thee,
Thou art the same today and yesterday!

— N. Y. Observer.

THE FAMILY DEPARTMENT

The Old Year's Blessing

I am fading from you, but one draweth near,
Called the Angel-Guardian of the coming year.

If my gifts and graces coldly you forget,
Let the New Year's Angel bless and crown them yet.

For we work together; he and I are one;
Let him end and perfect all I leave undone.

I brought Good Desires, though as yet but seeds;
Let the New Year make them blossom into Deeds.

I brought Joy to brighten many happy days;
Let the New Year's Angel turn it into Praise.

If I gave you Sickness, if I brought you Care,
Let him make one Patience, and the other Prayer.

Where I brought you Sorrow, through his care at length

It may rise triumphant into future Strength.

If I brought you Plenty, all wealth's bounteous charms,
Shall not the new Angel turn them into Alms?

I gave health and leisure, skill to dream and plan;
Let him make them nobler — work for God and man.

If I broke your Idols, showed you they were dust,
Let him turn the Knowledge into heavenly Trust.

If I brought Temptation, let Sin die away
Into boundless Pity for all hearts that stray.

If your list of Errors dark and long appears,
Let this new-born monarch melt them into Tears.

May you hold this Angel dearer than the last —

So I bless his Future, while he crowns my Past.
— Adelaide A. Procter.

our blessed Saviour with our mortal eyes. A true Christian's faith has sharp eyes, and can discern many things that are unseen to outward sight. Faith can see losses become gains, and setbacks become advancements, and the tears of trial turn to rainbows. That good angel, Faith, will be with you in the new year while you are at your daily tasks — studying a hard lesson, or teaching your class, or driving your needle, or rocking a cradle, or toiling at your desk, or working in the field, or nursing the sick, or praying and laboring for the salvation of souls.

Patience is another good angel that you had better start the year with; for often during the next twelve months you will be tempted to give up when success is waiting for you just ahead. Patience has a twin sister named Hope that will cheer you through many a dark hour and up many a steep hill by singing very sweetly in your ears: "'Twill be better farther on!"

Enter the open gateway of the year with prayer. With a brave, trustful heart, grasp the New Year Angel's hand, and if you follow his holy guidance he will direct your path straight toward your Father's house, eternal in the heavens. — Theodore L. Cuyler, D. D.

"Ye Next Thyng"

Spend no time in vain regret. Linger over the past in wallings and tears belongs only to those out of whom the light of hope has died. Life is too real for a heart to give itself to sadness. Let the tombstones cast their shadows over the new made mound. Let life's shadow fall in blessing on living men and women. Jesus is on ahead. He is not sitting in the cemetery. He walks still in the midst of the world. Follow Him wherever He goes.

"Life is real: life is earnest:
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

There may be value in retrospection when it serves to start a courier out along our life journey to arrange for us here and there; to put guide posts by the road, and danger signals by the way; but when it only serves to wake regret over failures and losses and sends us about so visaged that people know we have "the blues," it cannot be our helper in any way. We passed on a high point of the Green Mountains, while driving once, a stone that was inscribed with a warning to bicyclists passing that way, that a few yards further on a careless rider going down the steep hill had been killed, having lost control of his wheel. We did not alight and sit down for the rest of the day to weep. We did drive carefully down the descent, and had we been awheel we would have guarded ourselves with every precaution. "Prospect" is a fair antagonist for "retrospect," and yet we can but think this may carry us into day dreams. Jesus was no day-dreamer. The old inscription which George Macdonald has woven into one of his charming stories, "Do ye next thyng," is pivotal. Not facing backward while events force one forward; not facing forward with dreamy eye fixed on distance that reveals nothing; but with open eye for the now, with foot ready for the next step, with hand prepared to grasp the offered opportunity, is the real true attitude for the life of the Christian of today.

The old year is going. It has been a great old year. Thank God for what it did do, and for what it did not do, for you. But let it go in peace. The New Year is coming. Let it come. Ring it in with the glad

Thoughts for the Thoughtful

The Waning Year

The Lesson of the Past

Another year soon to vanish forever invites us to watch that the next year may be strengthened. To some "Nothing but leaves" seems to summarize the past twelve months, and the prevailing mood is one of sadness. But the feeling of sadness is a good omen; it were sadder still if we near-sightedly mistook those leaves for fruit; it is encouraging that we can see the past as God sees it. Though our hearts condemn us, God is greater than our hearts. The spiritually dead experience only selfish regrets; godly sorrow is a sign of life, a crisis in the disease of "that which is ready to die." The new year will be happier if this sadness leads to a more vigorous life. We may make Longfellow's verse our own:

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks at last,
To something greater ye attain."

— Rev. George Zabriskie Collier.

The Way of the Years

Another year has gone! A twelvemonth ago it was welcomed with the ringing of bells and the booming of cannon; and with hymns full of hope and prayers breathing noble purpose and high resolution. Now, our joyful "Hail" is turned into a regretful "Farewell." But that is Life! The New becomes Old; the Glad becomes Serious; the Strong becomes Weak; and the brightness of the morning fades away into the dull gray of the oncoming night. The year's turning is type and symbol of all earth's changes.

It is strange that we look upon the passing of the year with regret. If Life were merely length of days, we might well do so. But the quality of Life is not in years. It is in worthy achievement. He who has wrought honestly and faithfully in God's name may rejoice, for he has lived well and successfully. He has laid up treasure. He has sown to a glorious, never-failing

harvest. He has crowned his year with goodness. There is no place in his heart for regret, except that he did not serve better. He looks into the New Year with eager eye; he confronts the new opportunities for well doing and well-living with a bounding heart.

So, let us, forgetting in proper measure the things that are behind, face the New Year with a smile, not of defiance, but of assurance. Of assurance because of the Unfailing Presence by our side as we journey in the Way; because, our hearts being pure, our strength is as the strength of ten; because, our hands being ready for service, we shall enjoy the sweet satisfactions of holy ministries; because the Way in which we walk — the Way of the Years — shines more and more unto the Perfect Day; because the Lord and Master of us all shall greet us and say, "Faithful and True," when at last —

"The journey is done and the summit attained
And the barriers fall."

— Epworth Herald.

End of the Year Message

What the year of grace 1906 has in store for us we know not, and we need not desire to know; one step at a time is all that we have to take. No one of us will be strong enough to carry the duties of today with the worries about tomorrow piled on the top of them. That good angel whispers in your ear: "Take no anxious thought for the morrow; sufficient for the day are the duties thereof." Start the year's journey by putting your weak hand into the Master's hand, your only question being: "Lord, what wilt Thou have me to do?"

Don't look for any miraculous appearances, or expect to see any heavenly visitants with shining wings. God's angels of guidance will come to you in the ordinary track of life as you trudge along the path of duty. If you only acknowledge Him in all your ways, He will direct your steps.

It is not necessary that we see a guiding angel, any more than that we should see

bells that tell of new hope for an old world.
— Westminster.

Old-Year Memories

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied,
us —

Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdains us
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving —
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, and hand-clasp warm and strong,
The fragrance of each life of holy living —
Let us remember long.

Whatever things were good and true and gracious,
Whatever of right has triumphed over wrong,
What love of God or man has rendered precious
Let us remember long.

— Susan E. Gammons.

ROTATION OF CROPS

KATE S. GATES.

"I'M cross, auntie, from the crown of my head to the soles of my feet," said Mrs. Blake, half laughingly, half tearfully. "I know it is dreadful, but I am sick and tired of the house — and everybody in it — sometimes. It is hard to speak civilly even to Tom some days. There, now you may scold as hard as ever you please — I deserve it, I know — but for all that I cannot help feeling so, do my best."

"You have been economizing by doing your own work this year, I believe?" said Aunt Margaret.

"Yes. We are trying to save enough to buy a house. I like housework, only I do wish that it did not take *all* the time. We eat and drink and sleep — and then we eat and drink and sleep again. I'm too tired when I get through my work to go anywhere or do anything; so I just jog along, day after day, in the same old ruts."

"Tom had a splendid crop of potatoes in the home lot last year, didn't he?"

Mrs. Blake looked at her aunt in surprise as she made this apparently irrelevant inquiry.

"Yes, everybody that passed spoke of them, and he got a good price for them."

"Then he will keep right on raising them there, will he not?"

"Oh, no, there has to be a rotation of crops, as they call it. One crop exhausts the soil, and would run out; so they change from one thing to another, and back again."

"My dear," said Aunt Margaret, "I'm thinking we are pretty much the same. We need changing about, or we 'run out,' as you say the potatoes would if planted year after year in the same spot. Make changes for yourself as much as possible; get new views of life and new trains of thought. Let things go, if necessary, to do it — it will pay in the end. Making a life is vastly more important than just making a living."

"And then be patient with yourself."

One of the hardest lessons we have to learn in life is to be sweet and true and cheery day after day. It is the long stretches that tire us, some one says. I often think of something in one of Mrs. Prentiss' books: 'Make allowance for the infirmities of the flesh, which are purely physical. To be fatigued, body and soul, is not sin; to be in "heaviness" is not sin. Christian life is not a feeling, it is a principle. When your hearts will not *fly*, let them *go*, and if they "will neither fly nor go," be sorry for them, and patient with them, and take them to Christ, as you would carry your little lame child to a tender-hearted, skillful surgeon. Does the surgeon in such a case upbraid the child for being lame?' So be patient with yourself, my dear, and when you can 'neither fly nor go' — why, just keep pegging away. That's all we can do sometimes, and life is much what we make it, after all.

"Something always gets crowded out," Mrs. Whitney says; but the choosing what it shall be is largely ours. I remember chatting one morning with some ladies at the shore where I was spending the summer. One in particular interested me exceedingly. She was very entertaining, and so well informed I felt that I, for one, had learned much from her conversation. Presently she spoke admiringly of some fancy work one of the group was at work upon. 'I do quantities of it, don't you?' the lady remarked, as she held her work up for us to see. 'Why, no, I have never done very much,' my conversationalist replied. 'I do not seem to find time for it.' 'But what do you do?' asked the other. 'I have my household cares and my mending of course, and in my spare time — I read.' 'Oh, I get almost no time to read,' said she of the fancy work. Something had to be crowded out in both cases, you see, and each deliberately chose what it should be. Somebody says: 'Monotony has its roots, not in our conditions, but in ourselves.' It is on the same principle as the rotation of the crops, perhaps; the daily routine may not be as wearing if our thoughts are of higher things. 'Instead of a gem, or even a flower, cast the gift of a lovely thought into the heart of a friend,' Macdonald says. Make it your purpose to acquire daily at least one beautiful, uplifting thought — and also to pass it along to others."

Longmeadow, Mass.

Isabel's Envelope

"GOOD-BY!" said Isabel, at the end of her visit. "Please don't write to me."

"Don't write?" echoed Lois blankly.

"I mean it. Ever since I came I've been realizing what it means for you to sit down to letter-writing after using a pen in your work all day. It makes me think of what Adela Wilbur told her mother one evening. She's a professional concert pianist, you know, and she said, 'Mamma, I want to be agreeable, but when you ask me to play for people at night after I've practiced all day, it's just like inviting a man who saws wood for a living to saw a little extra in the evening for the amusement of his friends.' Adela isn't very soulful about her music, you know, but there was point in what she

said, none the less, and I'm never going to urge you to write again."

"So that's it," laughed Lois. "Well, if I don't do any better than I have the last year, you needn't worry. I'm the worst correspondent in the world. I shall think of a hundred things to tell and to ask you before the week is gone, but the trouble with me is, I always have so much to say that I keep putting off the letter until there's time to write a long one, and when I do get at it I've forgotten most of the remarks I wanted to make."

"Lois, here's a plan!" proposed Isabel, suddenly. "It has just come to me. Will you take a good-sized envelope and address it to me, and keep it lying on your desk? Then whenever you think of something that belongs especially to me, scribble it on any scrap of paper that happens to be handy, and slip it into 'Isabel's envelope.'"

"It needn't have any beginning or ending. You don't say 'My dear Isabel' and 'Your loving Lois' every time you speak when I'm here. You may see something funny on the car, or think something serious while you're at luncheon down town, and you can tell it to me on the back of an old envelope. You might date the messages, but no other formality will be allowed. Then, when the envelope is full, seal it and send it off. I'll do the same, and we'll just see if we can't keep in touch this year without feeling that we have spent more time and strength than we could afford in letter-writing."

This was two years ago, and the result is that the girl who was "the worst correspondent in the world" at that time has formed the habit of keeping half a dozen envelopes, each addressed to one of her friends, according to Isabel's suggestion; and not the least interesting point about it is that every one of these friends declares that the mail never brings a letter which compares in delight with these packages of fresh every-day bits from the life of busy Lois. — *Youth's Companion*.

TO MY OLD CALENDAR

No friend has proved more faithful than you,

My old year's calendar;

You've been so loyal, and staunch, and true,
My plain old calendar!

January dawned with the year all aglow,
February gleamed with its mantle of snow,
The March winds did not forget to blow;
Did they, old calendar?

More days you have given of joy than pain,
Good old year's calendar;

Would you care to live them over again?

Would you, old calendar?

April failed not with its gentle showers,
May followed blushing with buds and flowers,

Then June's dreamy days and sunny hours,
O kind old calendar!

You've been a truthful and trusty guide
All the year, calendar;

'Tis with a pang I lay you aside,

Dear old year's calendar!

July came with buzz and drone of bees,
August bore thoughts of comfort and ease,
September the cool and refreshing breeze;
Growing old, calendar!

A new year is coming with stately tread,
Poor old year's calendar;

Your hours, and days, and seasons have sped.

Farewell, old calendar!

October's days were tinted with gold,
November's blessings were manifold,

December is here — dying — is cold!

Good by, old calendar!

— SERINA CLARKE, in *Primary Education*.

TWO GIRLS

HELEN M. RICHARDSON.

"I BELIEVE I never was so tired in my life. I am almost too tired to go to bed."

The speaker sank into a chair and began languidly to disrobe. Her stock was thrown carelessly upon a near-by table. Her shoes were kicked from her feet and left just where they landed.

"Oh, dear! I left my slippers downstairs, somewhere. But I'm too tired to hunt them up, I'd rather go without them. You never forget anything—do you?" she remarked to her friend, who was putting on a pair of comfortable chamber slippers.

"Oh, yes, sometimes; but I usually know just where to find my things, for I am in the habit of putting them where they belong as soon as I get through using them. I find it an excellent plan," was the reply.

"That is altogether too much trouble for me," said the tired girl, rising from her chair and leaving the waist of her dress in a muddled heap behind her. "If I was as methodical as you are, Elsa Hurlburt, I shouldn't care to live. I should really be afraid of turning into an automaton."

Down went the skirt of her dress in a billowy heap at her feet. She stepped out of it, and left it there. After the backs of several chairs had been utilized as receptacles for the rest of her paraphernalia, she tumbled into bed.

Meanwhile, her friend was making more deliberate preparations to accompany her on a journey into dreamland. This girl took time to hang up her waist, to lay her skirts in an orderly manner across the back of a chair, to put her shoes together beside the bed and her stockings with them, to take care of her neckwear and place her undergarments where they would be handy in the morning; her hair was freed from confining pins and braided loosely, then she, too, was ready for bed.

A sleepy yawn greeted her. "What are you doing, Elsa? It surely cannot be morning!" came from the depths of the pillow beside her.

"I hope not, dear. I want a few hours' sleep," was the reply.

"Haven't you but just come to bed?" queried the awakened sleeper. "Why, it seems as if I had been sleeping for hours. What in the world have you been doing?"

"Oh, putting my things away and straightening up a bit," was the answer.

"Well, I must say you are the strangest girl I ever knew. I'd rather sleep nights, and do my work in the daytime. You seem to enjoy working both day and night."

"Oh, no, I have only been trying to make tomorrow's work a little easier."

"You always were queer, Elsa. Perhaps that is why I am so fond of you," said Alice, gathering her friend into her arms. A moment later they were both asleep.

The breakfast bell was ringing when they awoke. Both girls instantly jumped out of bed, knowing that the school hour was near at hand.

"Where in the world is my other stock-

ing? Have you seen it, Elsa?" The voice was sleepy and fretful.

"You kicked it under the bed, last night, if I remember correctly," was the answer.

"Oh, yes, here it is! But my shoe—where can that be? Exasperatingly strange that I can find only one shoe and one stocking. I always have something to hunt for in the morning, especially if I'm late."

"I shouldn't call it strange, if I had sent my footwear flying to opposite sides of the room, as I saw you do, last night," was the aggravating reply.

"O Elsa! you almost set me wild! Why don't you try to help me find my clothes instead of standing there so calmly superior? You are nearly dressed, and I have hardly commenced."

"I see no necessity for our both being late for school. If you had taken as much pains as I did, last night, you wouldn't be hunting now. You had the same chance that I did to have your clothes in readiness."

All the time the girl was talking she was quietly but rapidly making her toilet. Every article of wearing apparel seemed to be exactly where she expected to find it, and by the time her friend had called together her truant shoes and stockings, and one or two other missing articles, Elsa was all ready to go down to breakfast.

"Now don't you wish you were an automaton?" she quizzed, as she stood in the doorway.

Tears were in Alice's eyes, but she dashed them angrily away.

"Poor Alice! It is a shame for me to be so flippant when she is so upset, but she needed the lesson," Elsa soliloquized, as she descended the stairs.

Fretful and out of humor with herself and every one else, Alice at last appeared at the breakfast table. Nothing pleased her. The coffee was too cold, the biscuits were not fit to eat. She arrived at school late, and in the same unpleasant humor. Her lessons were unprepared, and, to use her own words, everything went "criss-cross" all day.

"I believe I never will invite Elsa here to spend the night again," she declared to her mother when the day was over.

"Why, what has Elsa done? I thought you were the best of friends," her mother said, in a surprised tone.

"Oh, she exasperates me so with her methodical ways," was the flippant answer.

"Perhaps if my daughter were to imitate her friend's method, she would not find her ways so annoying," reproved her mother. "We seldom admire good traits in others unless we are aiming to possess them ourselves."

"Do you think I could overcome my careless habits, if I should try?" Alice suddenly asked. "I do not like them myself, but I can't seem to get rid of them."

"Resolve and practice are two excellent helpers," her mother replied.

Alice looked thoughtful. "I understand now, mother, why Elsa is so different from me. I have always imagined that she must have been born that way but now I know that she has had—struggle and overcome; and I shall love

her better than ever, and try to become like her," she said, gravely.

Waltham, Mass.

A DECEMBER PICTURE

EVA J. BEEDE.

In silence snow-sprites all the night
Dropped deep their feathery flakes of white,

Till dawn revealed a world transformed,
Bestrewn with gems, in sunlight warmed.
In beauty of December tide,
To see the woodland then we hied.
In fluffy down, a dainty trace
Our snowshoes made, and snowflake lace
Festooned each bush that fringed the way,
To where the rustic cottage lay,
Asleep for its long winter night,
'Neath marble roof with stars bedight.
Deep blue against a cloudless sky
Stood out the far-off mountains high.
And in its shining frame of white
The lake, sky tinted, dimpled bright.
Down at our feet, a treasure heap,
O'erhead, bare branches pearl-edged deep
And hemlocks, firs and pine tree tall,
Low drooping, diamond dusted all.
Oak leaves, like small brown palms held up,

Formed each a tiny jewel cup;
On rocks were ermine cushions thrown;
The brooklet's border crystal sown.
Tints gray and brown, with white and green,
Reflected in the limpid sheen,
Made of the shore a double edge,
A fringe of trees, with rocks and ledges.

Meredith, N. H.

THE MYSTERY HUNT

A Game

MILDRED NORMAN.

THIS is an excellent game to break up any stiffness or shyness in a social gathering. Arrange as many trails as there are guests. Use ordinary twine, or try balls of different colors. The trails are arranged in a haphazard way, the cord being carried in various directions and twisted about various objects to hold it—now a chair, now a table, a door knob, out into the hall, around the stair railing, under a door, up to a window, back of a couch, etc. Each line must lead to quite a different termination. The intersection of the trails brings the guests into merry contact, and they are obliged to dive under and over each other's trails.

At the end of each trail a package is to be attached. It may be of any size or shape. It may contain anything, from a pin to a pin-cushion, a wafer, cookie, apple, nut, bonbon, or a box of bonbons and a bag of nuts, or any nonsensical thing, or pretty ornament, or bit of fancy work. The packages may be made up in shapes and sizes entirely unlike the contents.

Each one, on finding the package at the end of his line, is to take it to the meeting place agreed upon, or the starting place, and when all are gathered the packages are to be opened one at a time.

The game may be made very interesting and lengthened by having a topic for conversation fastened at the end of each line, or the guests can be instructed at the start that they are to converse about the articles they find, or the topic may be enclosed with the article.

The friend with whom each is to converse is to be found by seeking one whose color matches, each package being tied with colored cord, ribbons, or paper, two of each color. Or two lines may terminate at the same place, so that two guests will be

brought together. Five or ten minutes are to be spent in conversation, according to the number and the time it is desired to spend in this manner. At the end of the stated time each pair exchanges the odd numbers with the next higher, and the even with the next lower.

If this is to last until refreshments are served, each goes out in company with the person he or she is conversing with when called. If not, the last one.

Interesting variations will suggest themselves to the minds of those who are planning a Mystery Hunt. One variation would be to have the trails end at the chairs where the people are to be seated at table, no one knowing who would appear next him or her. In this case have no lines run under the table, as it would be too awkward and would disarrange the chairs. The topics could be used, and every five or ten minutes passed to the left-hand neighbors.

Mattapan, Mass.

BOYS AND GIRLS

ANNIE'S DISCOVERY

"ESTHER LONG is just the luckiest girl I know. She gets everything she wants, has dolls, toys, and lovely clothes, and now she has a fine new dolls' house. I never seem to have anything."

Annie's face was wrinkled all up in a frown.

"Annie, are you nearly ready?" called mother. "It's almost school time and you will be late. I see Esther has driven past."

"That's it," grumbled Annie, "Esther drives to school, and I have to walk. 'Tisn't fair one bit."

Annie was all out of breath from running when she reached school, almost late; and more than one person stopped to look after her rosy face and brown curls, as she ran.

"Let's make a snow man," suggested one of the girls after school.

Annie was busy with the rest rolling up huge snowballs and patting the snowman into shape, when a gentle little voice asked, "Won't you drive home with me?" and, turning, Annie saw Esther, who had been standing apart watching the fun.

"Oh, may I? Won't that be jolly! But why don't you help us make Mr. Snowman?" she asked, in surprise.

Esther's serious little face flushed. "I mustn't," she said. "The doctor says I am not to play in the snow. Oh, I wish I could run and play like you."

"Like me! Why, of course I can run and play in the snow as much as I like—but you have everything you want and surely you must be happy."

Just then the pretty cutter came along, and the coachman tucked the two happy children in.

"Oh, isn't it great?" exclaimed Annie as the pony dashed off.

"Yes, it's nice, but one gets tired driving all the time, and it's no fun playing alone. Won't you come some day and see my dolls' house?"

"I'd love to," answered Annie, eagerly, as she was put down at her own gate.

She went into the house thinking of the many hard things poor delicate little

Esther Long had to bear that she knew nothing about. "I never thought any one would ever envy me," she said to herself. — *Mary I. Houston.*

WALTER'S MISTAKE

"I wonder when my new hat will come home?" It was Walter's mother who asked the question of her sister as they sat sewing. It seemed to Walter that it was at least the tenth time that day that his mother had asked the same question. He was trying to read, and felt much annoyed that he had to hear about that hat.

"Lovely blue violets!" he heard her say; "black satin bows, five dashing ones, too!"

Walter got up and left the room. He hated the sound of the word "hat." There was no delivery of the express in the place, so the members of the different families were notified when any express packages came to them, and they had to call for them. That evening a postal card arrived notifying Mrs. Lake that there was a package for her at the station.

"It's my hat! I really believe that it is!" cried Mrs. Lake in a delighted tone. "Walter, dear, don't forget to stop for it tomorrow."

"Bother the old hat!" he exclaimed.

But the next morning Walter was not to hear the end of the hat, for he had scarcely taken his seat at the table when his mother and aunt began:

"Don't forget that package at the station; it's all paid for."

Walter dared not answer back, for his father was there, and he was afraid of him. At last he left the room without any cakes. They all looked at him in surprise, for Walter never refused cakes unless he felt ill, and this morning he was the picture of health. What could be the matter? It was not that he did not want them, only his mind was so full of angry thoughts that he did not notice them. Old Debby, the cook, muttered to herself as she turned over an extra large one for the second time, for the sight of her favorite going out so early in the morning without cakes had made her absent-minded.

"Hope he ain't sick," she said to herself, as she watched him leave the yard.

When Walter reached the village, he went to the station the first thing and got the package. It was just the size of a hat-box, and just about the weight of it, so Walter concluded that it was his mother's hat.

"Handle with care," he read on the wrappings of the box.

"How silly!" he said; "as if a hat could be hurt!"

He carried it carefully until he reached Tom's house. Tom was a great chum of his, and they always spent part of every Saturday together.

"Stay to dinner," they urged, but Walter felt that he ought to go home with the box. "It's mother's new hat," he said, "and I ought to go."

It was a great temptation, and Walter tried to think how he could arrange a way so that he could stay.

"Telephone," was Tom's happy suggestion, and Walter had the desired permission to stay.

It was nearly five when he started on his way home, walking slowly at first. At last he gave the box a toss and caught it before it touched the ground. Then he threw it up again and again.

"Handle with care," it read.

"Stuff and nonsense!" he said again.

At that moment he passed by a lamp-post. The man was cleaning the globe. Walter always liked to watch him, so now he stood for a moment.

"Hulloa!" the man called out.

Walter heartily returned the salutation.

"What you got there?" the man asked.

"It's mother's spring hat!" Walter said, and then added: "I must hurry home, it's getting late."

After he had gone on a step or two, he gave the box a violent kick. At the same moment he heard an exclamation from the man. Turning, Walter saw that he had dropped the globe, and that it lay in a thousand pieces. Walter was frightened before he turned, for he heard a sound of something cracking, and for a second was dumb with dismay.

"How silly I am!" he said. "Of course it was the globe, for how could a hat crack?"

"Don't drop your hatbox," the man called out after him. "It may not be your ma's hat after all."

Walter picked up the box in silence. He did not give the box another hit, but carried it very carefully to his mother, and left the room. He went downstairs to the library, which was under his mother's room. He tried to read, but he could not fix his mind on his book. What an excitement there was over a hat! At last he heard his mother call him.

"Yes, mother, I'm coming," he called out.

When he reached the room, he found the entire family, including his older brother and sister, who had just returned from a week's visit unexpectedly.

"Hulloa, Walt!" his brother called out. "Why are you not a little more careful about your express packages? Here is your globe for your aquarium, which we bought for you as a present, all smashed. And they forgot to put it in a wooden box, and only put on 'Handle with care.'"

Walter stared in dismay and disappointment. So that was the crack that he had heard instead of the lamp globe.

"I thought," he said in a choking voice, "I thought that it was mother's spring hat!" — *RACHEL R. ZABRISKIE, in Christian Intelligencer.*

— "Father, I should like to try one of these systems of physical exercise that are advertised in the papers. They are cheap, and you don't need any apparatus."

"I'll furnish you one, my son, that I tried with great success when I was a young man, and I'll warrant it to be as good as any in the market."

"Could I take it here at home?"

"Yes; that is one of its chief merits."

"Any apparatus necessary?"

"Yes, but it's quite simple. I'll furnish it."

"Can I take it in my room?"

"No; you take it out at the woodpile. You will find the apparatus there, all ready for you, my son." — *Selected.*

OUR BOOK TABLE

JOHN FLETCHER HURST. A Biography. By Albert Osborn. Eaton & Mains: New York. Price, \$2, net.

This thick volume, of over 500 octavo pages, we have read from beginning to end with a growing sense of the immense accomplishment of the man. What a terrible toiler he was, in spite of much sickness, and how much his steady, unobtrusive, persistent labor achieved! The record of his literary work especially — to say nothing of the founding of the American University, the re establishment of Drew Theological Seminary, the presiding at 170 Conferences scattered through all the States of the Union and many foreign countries, with their 18,414 appointments and 1,844 ordinations, the preaching of 2,500 sermons, and the giving of multitudinous miscellaneous addresses — takes one's breath away. In this direction he has had few equals, if any, in Methodism since Wesley. As a book collector he must certainly stand unsurpassed in our church. The amount realized at the recent auction sale of his library in New York was \$56,500, or about \$15,000 more than the estimated cost of the collection. It was a hand-picked library, with more than 15,000 separate pieces, gathered through forty years, and made up of strong, rich books, not merely in one or two favorite lines, but in a score or more distinct departments. He was a proficient in pedestrianism, a tireless walker, greatly enjoying long tramps on every possible occasion, and obtaining from them much recuperation. He learned to ride a bicycle at sixty-two. His year in Europe at twenty-two did marvelous things for him, and gave a tone to his whole subsequent life. At thirty-one he published his first book, "The History of Rationalism," which did so much to establish his fame, receiving high commendation from Dr. McClintock, Dr. W. F. Warren, and other good judges. At thirty-two he received the degree of D. D. from his Alma Mater, Dickinson College. He had five pastorates before being called to the professorship in our Mission Institute in Germany, the first two of which were pretty small, especially the second, where his congregation was about thirty. Copious extracts are given us from his early diaries during these pastorates, and they present an attractive picture of an earnest, ambitious, faithful, and quite spiritually-minded man. He sought at times to be fully saved, but never seems to have attained to anything very satisfactory. He resolved again and again to "leave off the use of tobacco and excess in eating, both of which have been the curse of my life." This was in 1863, when he was twenty-nine. After he left the pastorate, in 1866, he apparently kept no diary, and we get no further information as to his inner life, the rest of the book being made up mainly of clippings from newspapers, tributes of admiration from friends, and extracts from letters which deal with his travels and other external matters. It is much to be regretted that during all these more important years we get no intimate view of the man such as a journal would give. We are not let into his confidence; we have none of his views of men and things. In this respect the volume is a decided disappointment. If we could have had more of what he himself said on matters of importance, it would have been better than so much that was said about him. Doubtless the biographer did the best possible with the materials he had; and is to be heartily congratulated for what is, on the whole, so good an outcome. Bishop Hurst was a very brotherly, companionable man, genial, gracious, gentle-

manly, always kind and courteous, without pretense, thoroughly genuine, free from the small importances of lesser minds, absorbed in his work, remarkably patient, deeply learned, simple, modest, systematic, persevering, with a remarkable memory, and a wonderful linguistic power, truth-loving, fearless, fraternal, fine-grained, keenly sensitive, self-sustained, a ripe scholar, a great historian, accurate in his knowledge of human nature, an able instructor, a wise administrator, a writer, a thinker, a preacher, a Christian.

VIKINGS OF THE PACIFIC. The Adventures of the Explorers who Came from the West, Eastward. By A. C. Lant. The Macmillan Co.: New York. Price, \$2, net.

In the twelve stirring chapters here given us we have some wonderful stories, including that of Vitus Bering, the Dane, who was sent on the voyages by Peter the Great, first to discover whether America and Asia are united, second to find what lies north of New Spain; that of Count Mauritius Benyowsky, the Polish pirate, who escaped, with some comrades, from Kamchatka and enacted a bloody melodrama on the west coast of America as fur-traders; that of Francis Drake in California; that of Robert Gray, the American discoverer of the Columbia River; of John Ledyard, the forerunner of Lewis and Clark; of Baranof, the little Czar of the Pacific; and of many others. We hear about the Russian American Fur Company, the sea-otter hunters, the outlaw hunters, and a great variety of explorers. The author has gathered from all sources, including some queer ones, a vast amount of out-of-the-way information, and spreads a feast for his readers if they like tales of suffering and daring.

CHARLOTTE TEMPLE: A Tale of Truth. By Susanna Haswell Rowson. With an historical and biographical introduction, bibliography, etc., by Francis W. Halsey. Funk & Wagnalls Co.: New York. Price, \$1.25.

A very remarkable book — first issued in London, 1790, first American edition 1794, since which there have been over one hundred editions, and it has been one of the steadiest sellers from the day it was issued to the present time, surpassed by only a very few works. The sale has been, however, mostly from the news-stands and small dealers on sidewalks. The present is the only respectable edition issued for many years, with the text correctly given and historical notes. The story itself is without literary merit. Its popularity is mainly due to the fact that it appeals to the fundamental feelings of average human nature, and is "an over true tale" of something that is constantly happening. It relates the seduction of an innocent but sentimental girl from a boarding school in England, by a British officer just sailing, in 1775, for New York. Her desertion, sufferings, and tragical death, after giving birth to a babe, are very pitiful. The whole story shows plainly that the ways of transgressors are hard. Her gravestone is still to be seen in the yard of Trinity Church, New York, and is much visited. Yet vast multitudes of silly girls continue to be as easily entrapped by similar arts. It would seem as though this story might prove a salutary warning to some of the initiated through.

RECOLLECTIONS. By William O'Brien, M. P. The Macmillan Co.: New York. Price, \$3.50, net.

These 528 octavo pages only bring down these recollections to 1883, so that it seems probable another volume is to follow; but nothing is said about it. The author was born in 1852, and became at an early age one of the most prominent of the agitators for Ireland's freedom from English oppression. This volume is crowded with facts and feelings, actions and impressions,

an inside view of the struggle for Home Rule. All who take an interest in the long fight will find it lively reading. The dedication, "To the mother of my wife, with affection and gratitude," is somewhat unique.

A HISTORY OF MODERN ENGLAND. By Herbert Paul. In five volumes. Vol. IV. The Macmillan Co.: New York. Price, \$2.50, net.

We have already spoken of the high character of this work. The present volume takes in the decade from 1875 to 1885, covering the Bulgarian massacres, the Irish revolution, Egypt, the Sudan, the extension of the franchise, the conflicts and cabinets of Beaconsfield and Gladstone.

THE ROYALTY OF JESUS. By Naphtali Lunccock, D. D., Pastor Union Methodist Episcopal Church, St. Louis, Mo. Jennings & Graham: Cincinnati. Price, 50 cents.

Of these eight sermons all are good, and some are decidedly memorable. Among the latter should be named, we think, "The Song of Moses and the Lamb," "The Cry of the Disinherited," and "The Brook in the Way." In the last the author names three sources of enduring consolation: "A consciousness of worth, a consciousness of noble effort, and a consciousness of cheerful sacrifice." In the second he shows that "Christ's solution, the only solution, of the social problem is a reconstructed manhood, an elevation of the soul to the higher atmosphere of light and love." In the first, which closes the book, we find that the song of Moses is "the reign of the living God, the supremacy of a moral order in the world," and the song of the Lamb is "the grace of self-sacrificing love." Other topics are: "The Fullness of Christ," "The Face of Jesus Christ," and "The Gospel for an Opulent Civilization."

THE MENACE OF PRIVILEGE. A Study of the Dangers to the Republic from the Existence of a Favored Class. By Henry George, Jr. The Macmillan Co.: New York. Price, \$1.50, net.

The extraordinary inequality in the distribution of wealth is the grievance which Mr. George has against the times. His remedy is: "Tax land monopoly to death, and take all public highway functions into public hands." He writes vigorously on "Princes of Privilege," "Victims of Privilege," "Resistance to Privilege," "Weapons of Privilege," etc. He does not exaggerate the evils of present conditions. All will by no means agree with him that the single tax shows the way out.

SEA-SHORE Life. The Invertebrates of the New York Coast and the Adjacent Coast Region. By Alfred Goldsborough Mayer, Director of the Marine Biological Laboratory of the Carnegie Institute at Tortugas, Florida. A. S. Barnes & Co.: New York. \$1.25.

First volume of the New York Aquarium Nature series. Its scope is pretty well defined in the title. It has been prepared by a professional zoölogist of the highest standing, yet is thoroughly popular in character. Its aim is to increase intelligent interest in the habits and life-history of our marine animals and to disseminate a knowledge of their appearance and relationships. There are 119 illustrations, which add much.

MISSIONS FROM THE MODERN VIEW. By Robert A. Hume. With an introduction by Charles Outhbert Hall. F. H. Revell Co.: New York. Price, \$1.25, net.

It will be remembered that Mr. Hume, of Ahmednagar, India, one of the foremost missionaries of the present day, took so modern a view of some theological questions a few years ago that he retained his place in the American Board only after a pretty stiff fight with the conservatives, led by Dr. Alden, one of the secretaries. Hence his book with the above title will be examined with great interest. It consists mainly of lectures, given, when he was home last spring, at Andover and several other theo-

logical schools. It does not treat distinctly any burning questions, yet the way a liberally constituted, devoutly consecrated, healthily progressive mind looks at missions is plainly seen, and constitutes the main charm of the book. One chapter discusses "Missions and Psychology," another "Missions and Sociology," still another tells how Gangaram became acquainted with God, letting us into the secret of the author's way of telling the Christian message to inquirers in India. His chapter on "What Christianity has to Gain from Contact with the East," shows him to be in full sympathy with President Hall, who writes the introduction, in thinking that our religion will not have gained its full, final, most satisfactory form until the Eastern mind has had complete opportunity to work out its modifications of the Western dress in which the new religion has been presented to it. Just as Greece, Rome, and Germany have made their impress on Christianity, so will India and China and Japan. The book is a strong one in every sense. The author believes, as many others do, that we have not, as a rule, given the non-Christian world sufficient honor and credit for the truth it holds; that Christ's work is to "fulfill" their imperfect apprehensions even as it was in the case of Judaism.

BALTHASAR HUBMAIER, THE LEADER OF THE ANABAPTISTS. By Henry C. Vedder, Professor of Church History in Crozier Theological Seminary. G. P. Putnam's Sons: New York. Price, \$1.50.

Hubmaier was one of the heroes of the Reformation about whom not a great deal is known. All that can be ascertained has been carefully gathered up here, and supplemented with some selections from his works. He flourished from 1481 to 1528, when he was burned at the stake at Vienna.

THOUGHTS THAT INSPIRE. Arranged and compiled by George H. Knox. Personal Help Publishing Co.: Des Moines, Iowa. 2 vols. Price, each, \$1.70, net.

Proverbs, maxims, bits of wisdom, pithy quotations, in prose and poetry, selected with not a little skill from a very wide range of authors, ancient and modern, in the style of "Success" and similar works. There are, also, many poems of a similar sort, selected by Daisy Maytum Kelsc, but most of them are by little known or unknown writers, and are of a transitory nature. If one could become wise and good by listening to the best of advice these books would do the business without fail. But most people, alas! are of that sort who will learn only from the experience of their own blunders and failures, and a very large number will not learn much even in that way.

A TALE OF TWO TERRIERS, CRIB AND FLY. Edited by Charles Welsh. H. M. Caldwell Co.: Boston. Price, 75 cents.

Two cute little dogs talk over their varied experiences confidentially, and have a great deal to say to each other. Much happens to them and by them of a very amusing nature, and the story is exceedingly well told.

THE TEACHING OF JESUS CONCERNING CHRISTIAN CONDUCT. By Andrew C. Zenos, D. D. American Tract Society: New York. Price, 75 cents.

A condensed, brief statement, in popular form, of the essentials of Jesus' thought. The Christian in Social Relations, in the State, in the Family, in Business, in the Church, Self-Culture, the Sabbath, the Golden Rule — these are the main topics. The author well says, in his closing page, that "Jesus shows the goal of all conduct to be assimilation to the one absolute and ultimate personality, the Heavenly Father. Man was made in the image of God, and to possess this image in perfect-

tion is the highest achievement of his moral activities. A good book.

SONGS OF ALL SEASONS. By Ira Billman. The Hollenbeck Press: Indianapolis. Price, \$1.

Some very good things are here. Many of the poems strike a high, true note that lingers on the ear. There is not only feeling and sentiment, but religion. "Heaven," and "The Last Voyage," are good specimens of a muse that may well be praised for its excellent moral influence, as well as real rhythm and rhyme.

Very attractive are the booklets and children's books issued by E. P. Dutton & Co., New York. Among the latter, in board covers, are: **THE STRANGE AND SURPRISING ADVENTURES OF JUMBO CRUSOE**, by Clifton Bingham — told in rhyme and illustrated with brilliantly-illustrated pictures; **THE OLD WOMAN WHO RODE ON A BROOM**, with drawings by T. Butler Stoney, both in color and tint; **WERE FOLKS' STORY BOOK** — a delightful volume for the little ones, edited by Alfred C. Playne; **THAT LITTLE FRENCH BABY**, by John Strange Winter, with two other pleasing stories; **MOTHER'S LITTLE MAN**, by Mary D. Brine, illustrated by Arthur A. Dixon. In heavy paper covers: **THE MODEL BOOK OF THE ZOO** — a book of double animals for children to cut out and use in a menagerie; **OUR DOG FRIENDS** — just pictures of dogs of all sorts, in bright colors; **THE HOUSE THAT JACK BUILT** — verses and pictures; **ORANGES AND LEMONS**, **LITTLE RED RIDING HOOD**, **THE FARMYARD**, and **THE DOLLS' HOUSE** — all amusing to little people.

The booklets in box or envelope (25 to 50 cents) are as dainty as ever in variety of color and charm of design. Old poetical favorites like "The Village Blacksmith" and "Abide with Me" (50 cents) are, in illustration and page decoration, excellent mechanical adaptations of hand illumination. One set of little 32mos. entitled "Faith," "Hope," "Love," "Happiness," "Friendship" (25 cents), has holly, mistletoe, and violet designs.

Wall cards, exquisitely printed, with illuminated initial letter and floral borders, include: "The Lord's Prayer," "Angels," "Tender Shepherd," "The Apostles' Creed."

Magazines

— The *Christmas Bookman* has a brightly decorated emblematic cover, a poem on the Star of Bethlehem by Ruth Sterry, and, under the heading, "A Night of Wonders," a description of the Manger Plays given at Christmas time by the children of Dothan, Bavaria, under the direction of Alois Fleischman. Mr. Peck's "Twenty Years of the Republic" has got down to the election of 1896. "The Gambler" heads the list of the best selling books of the past month. (Dodd, Mead & Co.: New York.)

— *Recreation* for December contains "Pencillings in Newfoundland," "An Owl of the North," "Something about the Burro," "A Deer Hunt in the Hills of Algonia," and similar characteristic articles. (William E. Annis: 23 W. 24th St., New York.)

— The *Voice of the Negro* has for a frontispiece a full-page picture of Mrs. Booker T. Washington, "Founder of the Southern Federation of Colored Women," also a picture of Mrs. Josephine Sillone Yates, president of the Association, which is just holding its sixth annual convention in Little Rock, and appears to be doing much good. (Voice of the Negro: Atlanta, Ga.)

— The December *Chautauquan* is a China number, devoted mainly to that country, as will be the numbers for January and February. This time there are two extensive illustrated articles by Mr. Guy Morrison Walker and Mrs. Mary Porter Gamewell, together with the address on Confucius delivered by Wu Ting Fang

before the Ethical Culture Society of New York, and a story called "Aluieh," by Sin Sin Far. (Chautauqua Press: Chautauqua, N. Y.)

— Five articles of mark salute the reader who opens the *Homiletic Review* for December. They are: "The Poetry of Jesus," by Edwin Markham; "The Simple Life of the Minister" by Charles Wagner; "Ministry in Cities," by Edward Everett Hale; "Religious Solidarity," by Dr. James M. Whitin; and "The Distinguishing Features in the Lives of Christ," by Dr. William B. Forbush. Full page portraits are given of the five. There is also a handsome new white cover. (Funk & Wagnalls Co.: New York.)

— In the *Missionary Review of the World* for December the editor, Dr. Pierson, discusses Dr. Robert Hume's "Missions from the Modern View," and being himself a very pronounced conservative, he does not take quite kindly to the modern view. Indeed, he thinks Dr. Hume's standpoint "fundamentally wrong," in that there is too little mention or acknowledgment of prayer and the Holy Spirit. He objects, also, to the stress laid on the Fatherhood of God and the brotherhood of man, and to the ethical value of the ethnic religions. He complains, also, that there is a trend toward naturalism and against supernaturalism. The use of these two very ambiguous words shows how largely the whole conflict is a matter of terminology. We are coming to a clearer use of language, that is about all. (Funk & Wagnalls Co.: New York.)

— The December *Popular Science Monthly* begins with a contribution by Prof. C. H. Hitchcock on "Fresh-water Springs in the Ocean," and closes with an article by Prof. John J. Stevenson on "The Status of American College Professors." (Science Press: New York.)

— *Pearson's* for December opens with "When the President is 'At Home,'" describes "An Eventful Tiger Hunt," and pictures "The Greatest Standing Army in the World," by which it means the army of school children in the United States. The editor announces, with much satisfaction, that the story of Cardinal Richelieu is to be begun in his pages very soon by Prof. Arnold Guyot Cameron of Princeton, who has been long preparing for it. (Pearson Publishing Company: New York.)

— In *Everybody's* for December is begun a stirring novel of adventure in Alaska, "The Spoilers," by Rex E. Beach; also by Charles Edward Russell the first installment of "Soldiers of the Common Good," which describes the co-operative societies of England, some 2,000 of them, embracing 2,200,000 persons. The story of "Ella Rawls Reade," is concluded, and that of "Frenzied Finance" draws toward an end. (Ridgway-Thayer Co.: New York.)

— The *Methodist Magazine and Review* for December contains two remarkable and well-illustrated missionary articles — one an account of the editor's visit to the Moravian missions maintained for one hundred and fifty years in the northern part of Labrador, and the other an account of the no less heroic adventures of Archibald Forder among the Bedouins of Moab and Arabia. It is impossible to think of a greater contrast than that between these two mission fields. Other articles are: "Social Life in Russia," of vital interest at the present time; "Womanhood and Service," by Isabelle Horton. Special prominence is given to Canadian subjects, with copious illustration. (William Briggs: Toronto.)

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson I

SUNDAY, JANUARY 7, 1906.

LUKE 2:1-20.

THE SHEPHERDS FIND JESUS

I Preliminary

1. **GOLDEN TEXT:** *For unto you is born this day in the city of David a Saviour which is Christ the Lord.* — Luke 2:11.

2. **DATE:** Uncertain; probably B. C. 5 (December). The habit of dating from the Christian era did not begin until over five hundred years after Christ was born. The monk Dionysius Exiguus, who first published the calculation, made an error of about four years.

3. **PLACE:** Bethlehem, five or six miles south of Jerusalem.

4. **ST. LUKE'S GOSPEL** was written by Lucas, or Lucanus, a physician, and a companion of St. Paul; he wrote, also, the Acts of the Apostles.

5. **HOME READINGS:** Monday — Prov. 8:13-26. Tuesday — Luke 2:1-20. Wednesday — Isa. 9:1-7. Thursday — Phil. 2:1-11. Friday — Heb. 1:1-3. Saturday — John 1:1-14. Sunday — 1 John 4:1-14.

II Introductory

The world was at peace. A universal census of the Roman empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people flocked to their tribal cities, where their genealogies were preserved, for enrollment. Among these Joseph and Mary, then settled in Nazareth, turned their steps southward to the royal city of David (Bethlehem), a distance of about seventy miles. Here, in the village inn, in great humility, Christ was born. But the event was not without a heavenly attestation. To some shepherds on a neighboring hillside the revelation came — in palling stars, and unearthly light, and an angelic form proclaiming "the good tidings of great joy which shall be to all people." The Saviour was born in the city of David. The Long-expected had come. The "sign" would be "a babe wrapped in swaddling clothes, lying in a manger." And then with the angel appeared "a multitude of the heavenly host," and the ears of the shepherds caught the notes of praise that rose in glad hallelujahs before the Throne: "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

Leaving their flocks untended, the shepherds went with eager feet to the town. In one of the narrow streets they paused at the door of the inn, and making their way to the cattle stable (probably a cave at the farther end), they found the child wrapped as described and lying in a manger. In simple but graphic outlines they picture the heavenly vision and repeat the angelic song. Doubtless the wonder was great and the comments many; but there was one who listened and was silent. The virgin mother treasured up every word and "pondered" these things in her heart. "In her all wonder was lost in the one overwhelming revelation, the one absorbing consciousness." The shepherds went back to their flocks with hearts joyful and praiseful for the mercy which had singled them out in their obscurity and had thrown such brightness upon their lives.

III Expository

1. Came to pass in those days. — The Evangelist has told the story of the birth of the Messiah's forerunner; he now comes to the birth of the Messiah himself. Went out a decree from Caesar Augustus. — "Under the power and genius of the celebrated Julius Caesar the Roman republic fell and the imperial government was established. He was succeeded by his nephew, Augustus, under whom 'the world' of the New Testament was subdued." That all the world — "the inhabited world." Should be taxed (R. V., "enrolled") — a census taken. So William the Conqueror had his kingdom surveyed for his Domesday Book — a work requiring six years in England alone — as the basis for taxation, which, however, was not begun until twelve years after.

2-5. This taxing was first made — in R. V., "This was the first enrollment made when Quirinius was governor of Syria;" Quirinius was a general in Syria, rather than "governor" at this time; the Greek word may be translated either way. All went to be taxed (R. V., "to enroll themselves") — to be registered, each in his ancestral town. Joseph also went up . . . unto the city of David . . . Bethlehem. — It was literally a going up from Nazareth in Galilee to the hill country of Judea. Both Joseph and Mary were of the lineage of David, and "David was the son of the Ephrathite of Bethlehem Judah, whose name was Jesse" (1 Sam. 17:12). Bethlehem ("house of bread"), the ancient Ephrath, is a small town six miles from Jerusalem. Micah predicted (5:2) that the Messiah should come from Bethlehem. Of the house and lineage (R. V., "family") of David. — "The humble condition of Joseph as a provincial carpenter in no way militates against this. Hillel, the great contemporary rabbi, who also claimed to be a descendant of David, began life as a half-starved porter; and numbers of beggars in the East wear the green turban, which shows them to be undisputed descendants of Mohammed" (Farrar). To be taxed — R. V., "to enroll himself." With Mary his espoused wife — R. V., "with Mary, who was betrothed to him."

6, 7. Wrapped him in swaddling clothes — mere strips of cloth swathed round the body. Laid him in a manger — a feeding trough for cattle, usually built of stones and mortar. No room for them in the inn. — All the rooms had been previously taken. Our Lord's birth was a parable, as well as a reality. He came to a world whose rooms were preoccupied.

It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word "house," used by Matthew (2:11), does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to profound respect (Thomson).

8. In the same country — the region round Bethlehem. Shepherds — probably devout and simple men, waiting like Simeon for the "Consolation of Israel," and engaged in their proper occupation. Keeping watch by night — Neither the year, nor the day of the year, of Christ's birth can be determined. Tradition fixes it as the evening of Dec. 25 (the Jewish day begins with the evening of the day before).

9. The angel (R. V., "an angel"). — Luke records other appearances of angels — at the Temptation, at Gethsemane, and at the Resurrection. Came upon them (R. V., "stood by them") — not a vision,

but an actual appearance. The glory of the Lord — the Shekinah, or radiant cloud that betokened the Divine presence (Exod. 24:16; Num. 14:10). Sore — exceedingly. The phrase literally translated reads, "feared a great fear" — "the usual effect," says Schaff, "of angelic appearances, enhanced in this case by the supernatural brightness;" and, adds Abbott, "by the universal consciousness of sin."

10. Fear not (R. V., "be not afraid"). — Their terror must first be calmed before the angel's message can be delivered. Good tidings — the modern English for the Saxon "Gospel" or "good-spell." All people (R. V., "all the people") — primarily the Jewish nation, but also all mankind.

11. Unto you. — See Isaiah 9:6. Born. — "The Word was made flesh." This day — after 4,000 or more years of waiting. Saviour — same in meaning as "Jesus;" never used by Matthew or Mark; only once by John (4:42); often by Paul in his later epistles; five times in 2 Peter (Wordsworth). Christ — meaning the "Anointed," the Messiah. The Lord. — This title, which is the same as that used in verse 9, indicates that Christ is Jehovah.

12. A sign (R. V., "the sign"). — One was needed, and one was granted — a babe; humbly wrapped, not richly dressed; lowly cradled, not in a palace. Manger. — The "sign" would include the unusual sight of a child lying in a manger.

13. A multitude of the heavenly — a concourse of angels. The homage of angels was to be rendered to Christ (Heb. 1:6). The expression, "host of heaven," is also applied to the sun, moon and stars. Praise God. — Praise is the natural speech of angels; but now they had a new and special reason for its utterance.

14. In the highest — "in the highest" stratus; or "in the highest" heavens; or "to God most high;" "the highest praise, for the highest subject, to the highest person in the highest place" (Gray). Peace. — "He is our peace," reconciling man to God, earth to heaven, and destroying the enmity excited by sin. Good will. — The R. V. rendering of this passage is: "On earth peace among men in whom he is well pleased." The gift of Christ is the highest proof of God's good will to men.

15, 16. Let us now go — go at once. Even unto Bethlehem — as far as Bethlehem. Came with haste — the eagerness of faith. Found — discovered, after searching. Mary and Joseph. — Her name properly stands first.

17-20. Made known abroad (R. V., "made known concerning"). — They gladly rehearsed the story of the vision, to the wonder of all present. Wondered. — Never did they have a better reason. Mary kept . . . pondered — revolved the matter in silence. "The one publishes, the

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other meditates. Both are right. They illustrate different but not inconsistent phases of experience. Pondering and publishing are both Christian duties" (Abbott). Shepherds returned — grateful and praiseful, to their duties on the hillside.

IV Illustrative

We know little more about the shepherds. They disappear from the Gospel narrative completely, and we see them no more, but the last glimpse is characteristic. It is just what we should expect of such loyal souls. "They made known concerning the saying which was spoken to them about this child." Of course, they could not keep it to themselves. No man ever could who had really seen the Christ. There is no virtue in close mouthed reticence about heavenly things. We ought to testify of things we have seen and do know. To refuse "to make known abroad" our experience of divine love and grace is a sign of timidity or half heartedness, not of superior culture or sensitiveness. It would have been as impossible for the shepherds to refuse to tell the angels' message as for the commander of a brigade to refuse to pass along the orders of his general in chief. It would show disloyalty as well as cowardice to decline to make known the message of the angels.

Boston Methodist Social Union

The regular December meeting was held on Monday evening, Dec. 18, in Lorimer Hall, President M. L. Perrin in the chair. Grace was said by President Huntington.

Fitting resolutions were adopted in memory of Capt. J. S. Darnell, who was one of the original members of the Union.

The subject of the evening was, "The Immigrant as One of Us." Addresses were made by Mr. Max Mitchell, president of the Union of Jewish Fraternal Organizations; Sig. Francesco Malgeri, secretary of the Italian Immigrants' Association; Mrs. Amanda C. Clark, superintendent of the Immigrant Home, East Boston; and Dr. Theodore P. Ion, professor of International Law in Boston University.

Mr. Max Mitchell said he was thankful for the privilege and honor of being present, because such meetings would help us to understand each other better. How much we have progressed in the last twenty or thirty years! His life would have been forfeited if he had eaten twenty years ago with a Methodist people in his land; but now his own people would be pleased that he had this privilege. He had just returned from a wonderful meeting in New York, where resolutions were passed in favor of welcoming all good immigrants and in favor of establishing bureaus at immigration ports to help these people when they come. His experience in the last fifteen years has been rather encouraging for the immigrants. He had received letters from most of the cities in New England, showing that the immigrants have become valuable citizens and their children are in the public schools. The immigrant did not come here just because he was a wanderer. There must have been something in this leaving his own country. Just as the English in earlier days came here to find a peaceful home, so thousands come here to find a place for liberty. Think of the possibilities of men of the fine stamp of many of these immigrants. Jews have been grievously persecuted in the countries from which they have come. They must seek opportunities elsewhere, and they have come hither in a desperate strait. How much of duty, therefore, rests upon us, that we make their coming pleasant and profitable! A good deal of the possibility of becoming a good citizen depends on the reception the immigrant receives. The Jews themselves have done considerable to help on this end. While we are giving a good home to these people, we have helped the country as well. These immigrants are everywhere in New England, hard-working, and yet proud to have become members of the United States. They will see as far as they can that the land is blessed with a clean government.

Signor Francesco Malgeri said that he was thankful to be present. God is the only owner of the world, and His children should be at home in all parts of it. His love should be the rule everywhere. It is of great importance

that the immigration problem should be solved. It must be with a broad mind and a great heart. It is more a human question than an economic one. Before deciding whether to accept the immigrant, we should study his ancient history. Are Italian immigrants — the peasant class — desirable for this country? Many examples of their work are with you. You say they are not well bred and are ignorant. They have pure hearts and capacity for self improvement. You will find them intelligent and worthy of becoming American citizens. Advance in civilization means advance in morality and civility. It is the duty of Americans to help them in their desire to improve. Knowledge may be acquired, but honesty is hard to be acquired. Education must be given to the Italian immigrants. It would be better to compel attendance at evening schools on the part of adults as well as children. Italians with their simplicity of life and honesty are not in sympathy with the iniquities of politics. In our own country we wish for the highest type of civilization.

Mrs. Amanda C. Clark said: There is something of a prejudice against the word "immigrant." Two-thirds of these people would prefer to return home inside of six months if they had the money to do so. But when they begin to earn and to be independent, then they begin to love the country. The underlying principle of the newcomer is to better himself. This means something different to different ones. They feel homeless when they come. Some have little money often, and often have great difficulty in finding work. They feel very lonely in their new homes. Too frequently their only friends are the sharpers. They find things so different here. After a short time they do not like to be called immigrants; they prefer to be considered Americans. They like to be swallowed up in the societies and churches of the American people, as one with them. Too often they are kept apart as foreigners. This is not the best way to make them thoroughgoing Americans. There are good, bad and indifferent among all, Americans and immigrants. Let us treat all with great compassion and charity. Many of these immigrants come from places where the churches are dead; and the pictures of American churches allure those who are religiously inclined. The trip to this country is hard and the conditions are heart-rending, often, on both sides of the water. We have a duty to the world at large. God sends these people to us to be leavened with His Gospel, and you are to appreciate that they are God's children. Christ died for these people, and you should take them on your heart. It should not be a duty, but a pleasure, to do for them. We should send the scamps and scoundrels back, but welcome the good people and stand by them until they can do for themselves. We should send them out into the country. She would favor a provision that for ten years no immigrants should settle east of one hundred miles west of Chicago.

Dr. Theodore P. Ion said: Greeks in modern times have come here as single men, and have come not as immigrants, but with the intention of returning to their country. Many do finally settle here. From the Greek point of view this is not desirable, as Greece needs her people. Greeks are not united and would be grateful if America would stop their immigration. They send much money home, which helps Greece, but not America. From the American view it is a question whether so many immigrants should come here. Should the original American character be maintained? Does the great immigration affect this? If so, it should be restricted. He would say a few words on the Christian work in the near East. That work has two objects — religious and educational. The educational work is not very successful in converting the native peoples. The Greek literature had somewhat prepared the mind for accepting Christianity. But they lost the principles of the Gospel; nevertheless the Christian religion maintained the Greek language and waived the Hellenic idea. The attachment to the old Greek Church helped maintain their nationality. What is the relation of the Greek Church to the Roman Church? Many attempts have been made to unite the Greek and Roman churches. They would not unite as long as the Roman held to infallibility and the overlordship of the Roman Pope. In trying to unite Greek and Anglican churches, it seemed almost possible; there seems to be no fundamental difference. The differences are political and not religious. These are what keep these churches apart. The

ARE YOUR KIDNEYS WEAK ?

Thousands of Women Have Kidney Trouble and Never Suspect It



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa.

In the summer of 1898 I was taken violently ill. My trouble began with pain in my stomach so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp Root will do for you, a sample bottle will be sent absolutely free by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in ZION'S HERALD.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

Russian government holds so much of influence in the Greek Church that she would probably not permit the uniting of these churches; it would minimize her influence in the East. If there is so little difference, why should Christian missionaries seek to convert them? Today in America there are Romans, Gregorians and Protestants, all fighting each other. This ought not to be. The missionaries have done great good in educational work; but is it desirable to continue to convert them from one branch of Christianity to another? The schools ought to be maintained for the good they are doing in liberalizing and uplifting the people.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

A LITTLE volume of sermons for children entitled, "Digging Ditches," by Rev. Frederick B. Cowl, would make a pleasing and valuable New Year's present to any Junior, and should be put into the hands of every boy and every girl who is trying to live the Christian life. It costs only 50 cents, and is full of attractive and stimulating illustrations of the better way to live.

"It is recorded of Wedgwood that he was trying to make an imitation of the Portland vase in the form of jasper ware. In the soft clay the vases were done to perfection, but when they came out of the oven they were spoiled. This went on for six months. Then one of the workmen said to Wedgwood, in despair: 'Master, we have drawn the oven again, and we haven't got a single good vase.' The master's reply was: 'Well, you have had your wages, haven't you? Go on.' They did go on, and, shortly after, they succeeded, and the celebrated vase was produced." This is the message to the Epworth League for the New Year. The drawing from the effort of last year may not produce very perfect products. Go on—you have your wages, at least. Success will reward perseverance.

"It is very rarely that in the religions of the world there is any place for children. A sorrowing mother in China brought her little girl to the missionary, and asked him to take it. He asked her why, and the reply was: 'Because yours is the only God who cares for children.' " Mr. Cowl, in using this, as also the preceding quotation, calls attention to the number of strong men who were converted, as they themselves believed, at very early ages. Isaac Watts, the sweet singer of Israel, was converted before he was nine, and Jonathan Edwards, the theologian, claimed that he began to love God before he was seven.

It occurred in a class-meeting of Epworthians that each young man worked in a group of men or attended school where, almost without exception, there were no professing Christians. This is probably quite generally true. The leader impressed the lesson of the leaven. What a chance these have to let the "light shine before men that they may see," to the glory of God.

The Pilgrim Union met with the League at Baker Memorial Church, Dorchester, Thursday evening, Dec. 14 and elected the following officers: President, Rev. Arthur Page Sharp, Ph. D., of Baker Memorial; vice presidents, J. L. Maclary, of Stanton Avenue, Miss L. M. Packard, of St. John's, John Ramedell, of Atlantic, and Mrs. Hildreth, of Parkman Memorial; secretary, Miss Chapman, of Stanton Avenue; treasurer, Mr. Childs, of First Church, Dorchester. This circuit organization is composed of nine Leagues, and in the early days was a strong force and inspiration for the young people's work. Especially was this true

when the late Rev. Frederick N. Upham was its president.

The chapter at Baker Memorial, Dorchester, has an unusual class-meeting, led by that most efficient and enthusiastic worker, Miss Juliette Smith. The attendance reaches as high as 22. The preparation is carefully made, and real values are put into the meeting. The old class meeting can be come general again when such leaders can be had. This League also has a splendid Sunday evening meeting, after which nearly all who attend also go to the regular church service.

World Evangelism

Rev. Shirley D. Coffin, who went from New England last year to Old Umtali, Rhodesia, Africa, writes a very interesting letter concerning his location and work. We quote some passages for his many friends:

"This district is most interesting and beautiful. It is 200 miles from the coast and at an elevation of 4,000 feet above the sea level. The beauty is that of natural scenery, consisting of high mountains and deep valleys. I cannot conceive of anything more impressive in their silent grandeur than these sunsets and sunrises and the moonlight and starlight nights. Umtali is only eighteen degrees south of the equator, yet because of its elevation is fairly temperate. July is the coldest and February the hottest month. We have some things that we would willingly dispense with, mosquitoes for example; and I grant that there are some things elsewhere that would be appreciated here; but, when all is considered, in the highest sense one makes no sacrifice in working for God and man in Africa; rather by far it is a sacrifice to stay in America if it is possible to come here. The town has about 600 white people and a large number of natives. We have a fine church for the whites and also an academy which is rated as the best school in Rhodesia; there are also two flourishing native churches and schools, and two other established out-stations. When the railroad was built up this way it was found difficult to bring it to the town, so the town was moved. Mr. Cecil Rhodes gave the old site, including 13,000 acres of land, with a hotel, jail, church, and a few other buildings, to the Methodist Episcopal Church. The hotel serves for a mission house. The jail is used for school purposes. The word 'Methodist' has been added to the name of the church. We have something more than one acres of land in cultivation, thus teaching the boys on agricultural lines. They also receive instruction in carpentry, painting, black smithing, and like industries. We hope to add printing, and need a serviceable outfit. Here is an opportunity for some benevolent person or League. This is an ideal station for a new missionary. As regards association I am most fortunate. We are all kept to work under full pressure, and when all has been attempted that lies within the limit of possibility, the need has hardly been touched. The natives are a most interesting people to work for and with. Let me urge those who cannot come, to boom Africa at home and to influence others to study, to come, and to give."

Younger Members to the Front

It is evident to every careful observer that the Epworth League is passing through a crisis. Some Leagues have weathered the storm, others are in the throes of the conflict, and yet others have not yet sight of the breakers that are looming up ahead. Fifteen years ago they were hampered by no traditions and had an open field before them. Everything undertaken was new and untried, and consequently had strong attractions. The best mature young life of the church came enthusiastically into leadership, seized the helm, and steered the new organization out of the shoals into deep water, where it was fair and safe sailing. In

many places these same steersmen are still at the helm. But the voyagers have gotten sick and tired of the same old course, and earnestly long for a plunge into untried seas. This longing must be gratified. New, not better, leadership is imperatively demanded. It is anomalous for Epworth Leagues to have officers fifty years old. The young people of today—twenty-five years old and under—can safely be entrusted with its management. Of course it will appear to those who have devoted so much of their energy to the work that things are going wrong; but if they will applaud much, and criticize little, and help the young leaders by a prayerful sympathy, things will soon right themselves, and even greater successes than the past has witnessed will be achieved.

The field is no longer new, well-nigh everything has been tried, and the difficulty of maintaining the interest and spiritual activity is constantly on the increase; yet we are strongly convinced that the younger members of the League should be entrusted with the duties that properly belong to them, and that the older members should gracefully make way.

ARTHUR PAGE SHARP.

PRAYER-MEETING TOPIC

Laying Foundations for 1906

Sunday, January 7

REV. MATTHIAS S. KAUFMAN, D. D.

A Christian young fellow, clerk in a dry goods house, came into possession of a large fortune through a distant relative. Such an experience he had never so much as dreamed of, so that the news came as a perfect surprise. Coming in this way, it was a severe test of character. Having been called into his employer's private office and listened with amazement to the lawyer's presentation of his good fortune, the head of the firm said to him, with a smile: "I suppose I must not expect your services any longer." "Oh, I shall stay my month out, of course, sir," he replied promptly. "I shouldn't want to break my word just because I've had some money left me." The two elder men exchanged significant glances. His fortune amounted to \$300,000. "Well," said the lawyer, "I should like an hour of your time between ten and four tomorrow, my young friend, as it will be necessary to read and sign some papers." "Yes, sir," said the clerk, "I always take my luncheon at 11 45. I'll take that hour for you instead, tomorrow. If I eat a good breakfast I can get along all right until six o'clock." What conscience, what poise, were his! It was because he was established on firm foundations. He was a youth of the Morning Watch Enrollment. His Christian character was immensely more valuable than any material inheritance. Money or no money, we may all have Christ, and He is the truest wealth. Take Him more fully than ever for 1906. Build upon Him. He is the only sure foundation.

Granite Blocks

1. Complete surrender to Christ, unconditional and irreversible, is the first essential of spiritual prosperity. Give Him first chance at your life, not only at the opening of each year, but in the bright morning of every day.
2. No solid foundations of character can be laid without earnest prayer. Most of us need set times for secret devotion. What better time can there be than at the Morning Watch, before the mind is occupied with many cares?
3. The study of God's Word in a devotional spirit and as a special help to spiritual growth is invaluable for foundation-laying.
4. Systematic and proportionate giving, "according to ability," is a habit to be formed by every young Christian. This habit will become



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a granite block that aids materially in establishing permanent character.

5. Regular, punctual, cheerful attendance upon all the public means of grace will steady the soul and strengthen the base of life's building.

6. Work for the Master, done to please Him, as teacher in Sunday-school, on church committees, visiting and comforting the sick and unfortunate and bereaved—such exercise is essential to real strength. It will aid in binding the whole foundation into one solid, enduring base. These six granite blocks will become the living stones of eternal character.

Morning Watch Enrollment

If all the Leaguers of New England could be induced to observe the beautiful and exceedingly profitable custom of spending at least fifteen minutes each morning in secret prayer and Bible study, our whole church in this corner of the Republic would put on new powers. "After using harassed to distraction by creditors, I was just about to burn my store for the insurance money, when on a bit of paper that I held in my hand preparatory to lighting the fire, my eye fell on the words: 'What shall it profit a man, etc., and in a flash I saw that it was better to have Christ without a cent than to have ten thousand dollars and lose my hope in Him.' This confession impresses the power of God's Word."

Prayer

Prof. Cowan relates that a student who had been enticed into smoking, drinking and gambling, and who was just on the verge of taking the next step downward—social impurity—sat in his room facing a picture of the boy Christ, by Hofmann, that his sisters had given him. "There was something in those clear sweet eyes," he afterward said, "and that strong, pure face, that thrust me through and through. I looked, and the picture seemed to open up the depths of my heart to my gaze, and I flung my self on the floor to hide the picture and cried out for mercy, and help, and it came." Without much prayer it is useless to say:

"Build thou more stately mansions, O my Soul."

Norwich, Conn.

THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Vinalhaven. — We are a little late with this report; but our tardiness is a product of sympathy for the "submerged" condition of our own HERALD. Either the HERALD force must be increased and the paper enlarged, or the writers must quit writing. But the HERALD must keep up with the times—these times so crammed with wonderful historical developments in the church, out of the church, everywhere. The HERALD must grow, if not in size, then it must be in matter. So the more local, less general news—and rhetoric!—must wait. This is wise and right. A way out of the dilemma: Let the subscription list be increased. Our East Maine people do not yet appreciate the value of our New England Methodist weekly. A live pastor has a right to impress this importance upon his people at least 52 times each year. This reminds us that by the vigorous work of Rev. F. H. Morgan with Rev. A. H. Hanscom, Vinalhaven has become the banner supporter of ZION'S HERALD on our district, if not in the Conference. And there are other charges calling for Mr. Morgan's help. Conditions on the island are comfortable. Congregations are good. The usual activities are exercised, and church life is look-

The New York Tribune Farmer

The Tribune Farmer has no superior anywhere in this wide world as a publication for farmers and their families. It does not, to be sure, tell how to extract green cheese from the moon, but everything worth knowing about the theory or practice of farming is treated by men recognized as experts in their various lines. But the Tribune Farmer does more than supply such valuable information. It keeps the farmer in touch with all the latest improvements by text and pictures, and pays special attention to the work being done at agricultural colleges all over the country. Besides all this it has features to interest the women folk. The price is \$1 a year. For a free sample copy send a postal card to the New York Tribune, New York.

ing upward and onward. A very interesting Sunday school rally was held on the Sunday of the last "quarterly" visit. The coming Annual Conference is beginning to claim attention. This will be a new experience both for Vinalhaven and the Conference, and we doubt not the Conference will as sincerely enjoy the entertainment on this pleasant island as the hospitable people will the entertaining. In behalf of the Conference at large we trust the hardworked General Conference officers will make a special effort to grace East Maine Conference with their presence and help next April.

Boothbay Harbor. — We took our annual trip by the sea from Rockland on our last visit. Premonitions were all favorable. So thought the landmen; so declared the sea-dogs. "The wind is south-by-west and bloweth softly," said they, "and the sea will be smooth." And so it was—for a time. But while we were steaming behind the islands for five hours, that "soft" south wind departed from its softness. It took on muscle; it developed spring in its sinews; it got down to business; it undertook to clean out everything on the surface of the sea! We had sailed with comfort and in good time past Owl's Head, and Spruce Head, and the islands; had touched at Tennant's Harbor and Port Clyde, a place of the mighty Maine sardine; we had called at the busy port of Friendship, and had glided along pleasantly in the midst of scenery unsurpassed, and hardly passing the islands came to a place called Round Pond, where Gahan the Preacher in quiet comfort dwells. Leaving this harbor, we obtained hints as we approached more open water, but keeping our own counsel we turned round into New Harbor, a romantic little port which is hardly more than a hole in the coast behind Pemaquid Point, about three ship lengths long, and scarcely wide enough for our steamer to turn about in; but so quiet, so safe—the acme of salt-water rest. We turned prow to continue our voyage. Five minutes, and we began bowing and rearing and plunging with most exhilarating enthusiasm. An outside route to Boothbay Harbor was the schedule. We did it—and we did various other things. We nodded respectfully to Pemaquid Light; we bowed profoundly, we saluted, we prostrated ourselves. Some of the passengers went much farther in humble acknowledgment of the potentialities of that soft south wind and the greatness of Neptune. And thus it was with a geometrical ratio of expression till we passed behind Squirrel Island and sailed with hurricane deck and pilot-house aoused with spume into our port. And the governor said: "We will go no farther till the seas knock down." And some of the passengers were not sorry.

Rev. J. H. Gray still knows prosperity as his third year is passing. Eleven have been converted in special meetings at West Harbor. Union special services are planned at Boothbay Harbor. Congregations continue large and appreciative. Excellent reports—written—were given from Sunday-schools, Ladies' Aid, Epworth League, etc. The business transacted at the quarterly conference was an ideal of despatch. Voted, the church needs to be shingled; voted to shingle it; voted that it needs repairing inside; voted to steel-cell it; voted that a committee be appointed to see to this work immediately (Done!); voted that \$700 be secured to pay the bills (the money was obtained). At 9 o'clock the next morning—a stormy morn, by-the-way—the shingles had been purchased, and five men obtained to do the work. At the close of the day a dozen courses of new shingles were on the church. That is the way to do business, O ye churches! The much alive committee which was given charge of this work are Capt. Jason McKown, W. Cissby, and W. Marson, with Mr. Gray as general counselor.

East Boothbay. — At a very pleasant quarterly conference held at the parsonage we learn of encouraging conditions. Work is moving well. The summer visitors were a decided help to the church. Special services at Linnekin's and at the East are planned for December and January. The Sunday-schools are fairly prosperous. The Ladies' Aid is an indispensable factor in church work. A new coal stove, large, ornamental and sufficient for the work, has been purchased for the parsonage. By the way, the successor of this presiding elder will find no warmer home on the district than this same

home at East Boothbay. The Epworth League is finely alive. Rev. A. J. Lockhart and his family are finding warm hearts in this "down-by-sea" charge, and the people have only words of highest esteem for the pastor and his family. Miss Grace, the youngest daughter, is a student at Bucksport Seminary.

Georgetown and Arrowsic. — The quarterly conference was not largely attended. We could not complain, for the night was dark, the distance was from one to five miles, and the roads were awful. A very fair life prevails. Sunday-schools are small, but good. Further repairs have been made on the parsonage; new and modern windows have been put in. A new pump has been installed at the well in place of the old pole and hook. Now, brothers of Georgetown and Arrowsic, for a pipe from well to kitchen, and a good pump that will make it a luxury to get a pail of water. Do this for your own sakes and your pastor's, and especially in behalf of the pastor's wife. The kitchen has been celled, and the house has been shingled. The sum of \$75 has been expended.

Southport. — Rev. Arthur P. Thompson is doing excellent work on this charge, and is much appreciated. Congregations are good. Sunday-schools are doing well. Fifty dollars' worth of books have been obtained for the Sunday-school library. Pastoral work is well cared for. The new church—a gem of gems—is finished outside. Now for a pull all together to complete he inside, and Southport will equal anything

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CONSUMPTION

on the district for a church edifice. A new parsonage will come next.

Woolwich.—Rev. H. A. Prince is one of the busiest of men. He means to be a workman that needeth not to be ashamed. "A good pastor, a good preacher, without a lazy bone in him"—so say his people. It is a good testimonial. The interest in the church is good. The League is fairly active. The Sunday-schools are interesting. There is a Cradle Roll of 83. The class-meeting at Day's Ferry is still a centre of life and power.

Personal Greeting, etc.—DEAR BRETHREN: The holidays with all their gayeties, joys, hilarious blessings and distractions, are upon us. May your blessings and joys reach their highest measure! Let us remember that for all these things we owe allegiance to Him who hath loved us and given Himself for us. Let us heed the special call to prayer as sent out by the Commission on Aggressive Evangelism. Let us observe the last three days of 1906, and make them "days of importunate prayer for the bestowment of all needful and spiritual gifts and graces in order that revival power may come upon all our preachers and people." Let us make Sunday, the last day of the year, a day of earnest evangelistic services. Let us observe watch-night this year if we have never done it before, with sermons, prayer, praise—a determined forward movement upon the works of the enemy. Let us have a shout of victory all along the line! A Merry Christmas and a Happy New Year to you all! T. F. J.

Banger District

Presque Isle.—Rev. A. Hartt is doing his best with this scattered field. The burden is heavy on a pastor who works one of these fields, with so many widely-separated points. There are encouragements and compensations. At the village the new Hymnal has been put in for the regular service and a choir is practicing the new music; the people are much pleased with the good hymns. Pastor Hartt is held in high esteem by his people. Special services are soon to be held under the leadership of H. L. Gale. All the churches will unite in the movement.

Vanceboro.—An encouraging note from Rev. C. L. Hatch tells of success especially along financial lines. A recent sale by the Ladies' Aid Society netted over \$71. To this end every one in town contributed. A new stove has been placed in the church and some minor repairs made. Mr. Hatch is making devoted effort to bring the spiritual success to match the financial. The harmonious spirit of good fellowship that prevails among all is a good preparation for a real revival. May showers of blessing speedily fall!

Mapleton.—A three days' stay at the home of Mr. and Mrs. J. P. Morton is always restful, even if there is service for every day and sometimes a long ride. When service is held on a charge at six or seven places, it takes about all the elder's time that can be given in a year to visit all the points once. Mr. G. I. Watts has been engaged to assist in special services soon to be held. How much this whole region of country needs the stirring of a great revival—a revival of spiritual religion that shall work itself out in the finest of moral conduct! New singing-books have been put in the church for the use of congregation and choir.

Washburn.—The elder found the parsonage partly empty, as Rev. I. G. Cheney's family had been divided in two—Mrs. Cheney and one son being in New York, and Mr. Cheney and one son here. This is not so distressing a statement as might seem at first, as Mrs.

Cheney is only making a short visit with relatives. It was painful to learn that Mr. A. E. Howes is in a critical condition of health, with a contemplated visit to the hospital and possibly a critical surgical operation. The evening service was one of unusual interest. The rite of baptism was administered to 2 candidates, 4 were received into full membership, and a large number partook of the Lord's Supper at the close of the service.

Caribou.—A house-warming was held to mark the reopening of the parsonage, Nov. 24. An informal reception was held at the house to give the people an opportunity to appreciate the improvements. After the inspection the people proceeded to the church, where the ladies provided refreshments and a program. The parsonage has been moved up Sweden Street to a new lot, a new piazza has been built, and a fine cellar provided. The interior has been remodeled, and a bathroom is being put in. The value of the property has been increased about \$3,000 by the change. C. H. Doe, chairman, Congdon Powers, secretary and treasurer, A. D. Estey, Dr. S. D. Little, Rev. J. W. Howes, and George W. Wright, were the building committee. Five children have been baptized and a class organized since the last report.

Mars Hill.—Pastor Dunham is putting all of himself into the work of this church. There is a marked increase in the Sunday-school, which has been entirely reorganized. The new parsonage is up and nearly finished outside. It is too late to plaster this winter, but everything will be put in readiness to finish as soon as spring opens. The friends of Mrs. H. W. Safford will be pleased to learn that she is slowly rallying from her recent severe illness.

Houlton.—The pastor rendered good reports, especially of the Epworth League. The class-meeting is being aroused to better work. The bills are well paid to date. A special effort is being made in the town to organize a Y. M. C. A. The elder spoke to an excellent congregation, even though it was a very stormy morning. An excellent choir is using the new Hymnal.

Hodgdon and Linneus.—A big storm found the elder stalled at Mr. Albion Stewart's. The services were to be held at Linneus in the afternoon, and at Hodgdon in the evening. No services were held at either place. Special services were held at Linneus, the pastor being assisted by Miss Nellie Thompson.

BRIGGS.

NEW HAMPSHIRE CONFERENCE

Manchester District

Milford.—Oct. 23 was the 53d anniversary of Methodism in Milford. In 1852 Rev. M. Tupper and Rev. H. Moulton, of the New England Conference, visited this town and set in motion spiritual influences that resulted in the organization of a "class." Meetings were held in private houses, schoolhouses, and halls for a number of years, supplied mostly by students. The late Dr. J. A. M. Chapman was the first regularly appointed pastor. The old Baptist Church, built in 1836, was purchased in 1877 at a cost of \$1,600. Extensive repairs were made, costing as much more. The building was dedicated, Aug. 19, 1877, by Rev. Dr. J. W. Hamilton (now Bishop). The society was freed from debt during the pastorate of Rev. William Woods, in 1892. Extensive improvements were then made and financial obligations incurred, amounting to \$1,000. The society was again set free from financial burdens during the pastorate of Rev. I. B. Miller. The present pastor is Rev. D. C. Babcock, D. D. There is at present a quickening of religious interest. The Ladies' Aid is a live body, Mrs. Charles Woodman, president. They are planning some additional improvements on the church property in the near future.

Derry, First Church.—Revival meetings have been in progress during the first two weeks in November. Rev. Dr. Frank K. Stratton assisted the pastor, Rev. S. E. Quimby, the first week. Neighboring pastors rendered valuable aid the second week. Some precious fruits have been gathered for the Lord.

Claremont.—Nov. 5, the pastor, Rev. C. C. Garland, received 2 on probation and 1 into church membership. On the first Tuesday evening of each month, at the prayer meeting, messages from members out of town are read.

Five young ladies connected with the society are in college—two at Holyoke, one at Boston, one at Wellesley, and one at a business college. On the other Tuesday evenings the pastor takes some chapter from the Gospel of John—the announcement being made the Sunday previous—from which all are expected to quote some passage, or give some thoughts suggested in this connection. The meetings are increasing in numbers and interest. The Sunday-school is contemplating the purchase of a piano for their use in the auditorium.

Salem, Pleasant St.—On Sunday morning, Nov. 5 Rev. Martin D. Kneeland, D. D., gave a vigorous address on Sabbath observance. In the evening the church was crowded, the three Methodist pastors of the town being present and speaking. It was a fitting close for centennial week.

Fitzwilliam.—Rev. L. E. Alexander, a local preacher from Keene, is supplying this church and doing excellent work. There is quite a spiritual quickening of the church. Souls are crying out, "What must I do to be saved?" Recently, 9 have been baptized and 11 received on probation. Rev. A. M. Markey administered baptism and conducted a sacramental service, Nov. 19. Mr. Alexander has a passion for souls, going out as a supply from the home church in Keene for several years. May all our churches be spiritual storm-centres, turning the world upside down! Our people are spilling for an opportunity to do aggressive work for God. Our borders should be extended so as to take in "the highways and hedges." None should truthfully say, "No one cares for my soul."

Salem, First Church.—Social meetings are increasing in interest. The spiritual tide has been steadily rising since the centennial celebration. Rev. H. E. Allen is an enthusiastic worker, and is reasonably expecting a gracious revival. Sunday, Nov. 19, he preached an able sermon from the text: "The steps of a good man are ordered of the Lord."

North Salem.—Rev. J. W. Adams preached, greatly to the edification of this church, on Sunday, Nov. 19. He faithfully served this society as pastor forty-two years ago. Very few who enjoyed his ministrations at that time remain.

Manchester, First Church.—On the first Sabbath in December, 10 members were added to

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MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$600 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$900 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

the church. Recently the pastor, Rev. C. H. Farnsworth, devoted a week to special meetings for young men. Every department of church work is being pushed with vigor and success. The note in the HERALD calling attention to this up-to-date minister is well deserved.

Manchester, St. Paul's.—Two weeks of special meetings have recently been held in the Hanover St. Congregational Church, Dr. Lemon's and Rev. Edgar Blake's people uniting. Dr. Chalmers had general charge. Mr. Lemon conducted the altar service, and Mr. Blake preached each evening. The results were good. Chorister Robinson, with his choir and some special talent outside, gave an old folks' concert in the church, Nov. 28. There was hardly seating room for the people and the enthusiasm of the audience was up to the highest pitch. Mr. Blake is preaching a series of sermons which are awakening a good deal of interest in the city.

Manchester, St. Jean's.—Rev. E. J. Palisoul is one of the faithful pastors in the city. He is devoted to his work and is greatly respected by his people. His services are appreciated in any of our pulpits. The difficulties in the French work are not easily overcome. Mr. Palisoul is patient, persistent, devout, and is steadily winning his way. Nov. 6 was the fifth anniversary of Mr. and Mrs. Palisoul's wedding. Their many friends could not allow such an occasion to pass by unnoticed, so a large company gathered at their home to congratulate this happy couple on this interesting event. Many valuable presents were given—an oak buffet, an oak writing-desk, a chafing dish, an oak rocker, several small pieces of silverware, and a purse of money. The presentation was made by John Lyons in fitting language. Mr. Palisoul feelingly responded. Brief remarks were also made by Rev. Dr. Thomas Chalmers, Rev. Irad Taggart, Rev. J. R. Dinmore, Rev. C. H. Farnsworth, and Rev. J. E. Robins. There were interesting literary and musical selections. Refreshments were served. It was a delightful evening.

Manchester, St. James'.—Excellent work is being done by this society under the vigorous leadership of Rev. J. R. Dinmore. The church indebtedness has been greatly reduced, and the way out from financial breakers is evidently near at hand.

Manchester, Trinity Church.—Interesting cottage prayer meetings are being held on Tuesday evenings. The social meetings on Friday evening are deepening in spiritual power. The Junior League has been reorganized and is doing good work. The young people have a monthly social gathering, and are planning an entertainment to assist in church finances. Miss Margaret Eckley, a deaconess from Boston, gave an excellent address in the church, Sunday evening, Nov. 26. On Dec. 3, 8 members were added to the church.

Union Preachers' Meeting.—A committee on a union preachers' meeting for the three districts of the New Hampshire Conference recently met in Manchester and arranged a program for a meeting to be held in Suncook, Feb. 18 and 19.

Personal.—Rev. Noble Fisk, who has been residing in Manchester, is now supplying our churches at Moultonville and Tuftonboro.

Rev. W. A. Mayo, of Canaan, who has been

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quite ill, has recovered his usual health and is again hard at work.

Rev. A. M. Markey has been elected secretary of the Interdenominational Preachers' Meeting for Cheshire Co., held in Keene.

The death of Rev. James Cairns is a personal bereavement to a large number of friends on Manchester District and throughout the Conference. Mrs. Cairns and family have their sincere sympathy.

New Hampshire Methodism deeply mourns the sudden death of Bishop Merrill. The Bishop's father, who was a native of Haverhill, N. H., when a young man walked to Concord, enlisted in the army for the war of 1812, and at the close of the war he settled in Ohio, where the Bishop was born. The Bishop was indeed a valiant soldier of the Cross.

Bishop Hamilton will receive a most enthusiastic reception by the New Hampshire Conference at its next session. As a preacher he belonged to New England, as well as to the New England Conference.

Presiding Elder Hitchcock was in Manchester, December 5, in good health and spirits, save a slight hoarseness.

EMERSON.

Concord District

Missionary Lectures.—The missionary secretary for Concord District, Rev. Wm. Ramsden, pastor of First Church, Concord, has devised a plan for the dissemination of missionary intelligence through the district. As previously announced in these columns, it includes a visitation of various sections where group meetings can be held during the day, while the evening is given over to an illustrated lecture on some of the great missionary fields. In accordance with this plan Mr. Ramsden recently visited Franklin Falls, Tilton and Plymouth. The attendance at all these places was gratifying, and all expressed themselves as highly pleased with the lectures given. In all these instances Mr. Ramsden gave a lecture on "The Sons of Ham: Touring Africa with Bishop Hartsell." It is an excellent lecture, well delivered with feeling and intelligence, and cannot but do much good. The district is fortunate in its missionary secretary.

Gilford.—Rev. J. H. Vincent is enjoying his fourth year in this charge, and the work is prospering under his care. The society house at the Weirs has recently been thoroughly renovated and all bills paid, while the finances of the church are also in good condition. There are in this charge some noble and consecrated lay workers who contribute much to the upbuilding of the kingdom. The Sunday evening service is well attended here. On the occasion of his official visit, Presiding Elder Carl gave his lecture, "Aim, Load and Fire," to the edification and profit of a goodly number.

West Milan.—We are here in the great lum-

bering districts, and during the winter many of the men leave town and go away in search of work. Notwithstanding this depopulation, which has taken nearly a third of our people at this point, our work is going along well. The meetings are well attended, and there are those who seek the Lord at many of the services—a fact that makes glad the heart of the pastor, Rev. N. D. Witham. Among the recent additions to this charge that are proving very valuable, are Dr. and Mrs. A. W. Hodgeton, a young couple whom Mr. Witham united in marriage. They are great helpers in all departments of church activity.

Concord, Baker Memorial.—This church, of which Rev. E. C. Strout is the efficient pastor, emphasizes the memorial or communion service, the whole time for evening worship being given to this feature except such space as is required for baptisms and reception of members. This has come to be the best-loved service of the church, and is largely attended by the whole congregation. On Nov. 5, 4 were baptized, 1 was received from probation, and 9 by letter. Rev. Claudius Byrne chaplain of the Prison, assisted the pastor. It might further be stated that the attendance at these services keeps increasing, the last one held being the largest in the present pastorate, when the altar was filled ten times. These are certainly seasons of great spiritual uplift.

Franklin Falls.—Rev. E. E. Reynolds is pushing the work on this charge, and prosperity is waiting upon the vineyard of the Lord. Recently the Epworth League held a department social. The vestry was elaborately decorated, and exhibits were made by the different departments of the work that could be done by them. It was a novel entertainment and very interesting. The Wesley Brotherhood has made arrangements for a course of lectures, which is now being given. The first was an illustrated lecture on "Ben Hur," delivered by Rev. William Ramsden, and is highly spoken of. The others include: Rev. Edgar Blake, Manchester, "The Making of a Nation;" Mr. E. H. Thompson, Lebanon, "Funny Epitaphs;" Prof. C. H. Richardson, formerly of Dartmouth College, "Coal Mining with a Camera" (illustrated); Rev. E. C. E. Dorton, Plymouth, "Jean Valjean: Manhood's Struggle with Self and Society."

Laconia.—Everything is moving along in

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this double charge, of which Rev. W. A. Loyne is pastor. An enumeration of what is being done shows great activity. There is a sewing school with twenty-seven members, and a boys' club with twelve members. The boys are doing some social and literary work, and are taking up bird studies and also studies in character building. A branch Sunday-school has been organized in the suburbs at what is known as White Oaks; it has twenty members. The Junior League has been reorganized at Lakeport with a membership of twenty-seven. There is a Wesley Brotherhood with twelve members. It has been voted by the official board at Lakeport to furnish the vestry and to carpet and seat the auditorium. The services are well attended, and our church is receiving a degree of social recognition in this city which it has not had in years. The Queen Esther Circle of First Church has made arrangements for a lecture course which includes the following: "The Dark Side of Boston," Rev. Edgar J. Helms; "Woman in Our Civilization," Judge C. F. Stone; "From Beersheba to a Juniper Tree," George B. Cox, Esq.; "The Making of a Nation," Rev. Edgar Blake, Manchester; "Some of My Acquaintances," Rev. O. S. Baketel, D. D., Manchester.

Piermont.—The reports presented at the third quarterly conference show that the work in this charge is well cared for. Rev. E. J. Canfield, as pastor, has faithfully ministered to the needs of the people. During the past quarter 2 were received on probation. A new concrete walk has been laid to the church and parsonage, and the ground around the church graded, at a cost of about \$75, all of which has been paid with the exception of about \$10. A new steel furnace has also been put into the church. There is here a very active Junior League, which gave a missionary concert, Sept. 10, the collection going toward the apportionment of the church.

Concord, First Church.—Rev. Wm. Ramsden is doing excellent work on this charge, crowding his church Sunday evenings with people who are instructed through splendid illustrated lectures. This is the second winter that Mr. Ramsden has succeeded in securing such fine congregations, and as a result much good is being done. A memorial service in honor of the late Rev. James Cairns was held in this church, Dec. 10, this being Mr. Cairns' last charge. It was largely attended by people who remember with deep feeling and gratitude the devotion and consecration of their former pastor. Mr. Ramsden delivered the Thanksgiving Day sermon at a union meeting of the churches of the city. All departments of work are well looked after, as the quarterly conference reports showed.

E. C. E. D.

Dover District

Moultonville.—Soon after the arrival at the parsonage of Rev. Noble Fisk and his wife, a goodly company of the people of Moultonville rallied there to welcome their new pastor to the church and its important work. The evening hours passed swiftly, while pleasing converse and the delight of sacred song claimed and charmed each and all. Before "good night" was said Mr. Fisk gave a brief word of cheer and holy purpose, and by prayer bound all interests as with golden chains about the throne of God. The departing friends left behind many tokens of thoughtful good-will for the comfort of the preacher and his helpmate.

St. John's, Dover.—With the opening Sunday of December special meetings began, the pastor, Rev. E. S. Tasker, being assisted by the singing evangelist, Prof. B. P. Stout. The outlook is for victory. In the morning of that day 8 were baptized, 6 were received on probation, and 7 into full membership.

Exeter.—Dr. Sanderson is still caring for this bereaved church by sending supplies for the Sunday services. Mrs. Boultenhouse is yet at the parsonage, and at the request of the officials of the church will so remain for the present. She will carry the pastoral work of the charge, and lead the Tuesday evening prayer-meeting. This work she will do efficiently. May the comfort of God be here in these shadowed days of her life!

Merrimacport.—Rev. A. M. Shattuck, the pastor, leads a busy life. He is at Boston University five days each week, returning home every night, thus making in the week 400 miles by rail and 20 miles on his feet. He is diligent,

also, in the care of his church. Some special meetings have been held, in which Rev. Messrs. Deetz, Farmer and Quimby, of Haverhill, were effective helpers. Six young people have been received as probationers. In October the S. S. Union offering of \$5 from the Sunday-school at Merrimacport secured for the primary class the fine silken banner in red given by the Union to the class making the largest offering. The Sunday evening congregation grows. One side of the church roof has been reshingled, and some interior repairs are planned. At Miss Mabel C. Hartford's recent visit and inspiring address a band of Standard Bearers was organized. The King's Herald made an offering of \$3 this year.

Auburn and Chester.—Rev. E. H. Thrasher is pastor. At Auburn the new Hymnal and the service of a fresh choir help in bringing increased attendance at church and Sunday-school. At Chester a harvest supper, with over 200 guests, at the home of the late Isaac F. Underhill, was a success. The church has been improved by an outlay of \$140. The house has been furnished with memorial lamps—a tribute of respect and love to Mr. Underhill of fragrant memory. On Sunday, Nov. 12, it was filled at the reopening.

O. C.

N. E. SOUTHERN CONFERENCE

Norwich District

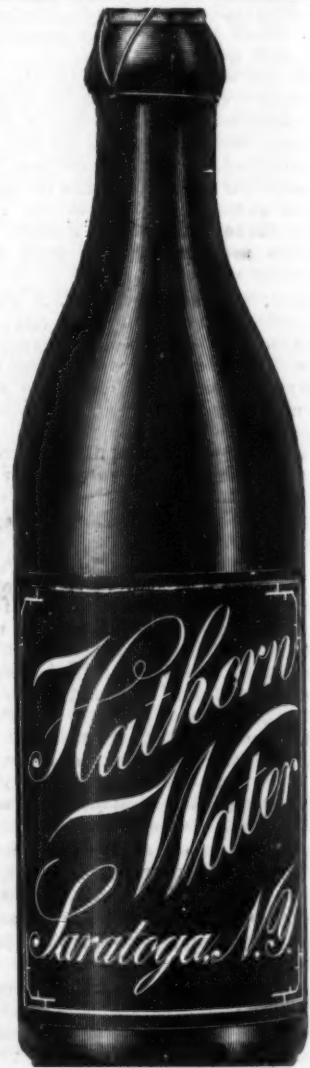
Tolland.—Under the general idea of group-meetings the pastor, Rev. J. H. Allen, held a series of special evangelistic services early in November. He was ably assisted by Rev. J. H. Newland, of Willimantic, who preached three evenings. These sermons were marked with originality and force and were much enjoyed by the appreciative audiences. Rev. John Thompson, of Staffordville, a former pastor in Tolland, preached one evening. His interesting sermon awakened tender memories of earlier days and events, and made a deep impression. No immediate results were secured in conversions, but the people were awakened anew to the vast importance of beginning and continuing a faithful Christian life. The pastor and people are looking for these impressions to issue in practical results. The church edifice in Tolland has just been shingled at an expense of \$100. The Congregational and Methodist Churches united in a very interesting Thanksgiving service held in the Methodist church, the pastor of that church preaching the sermon to an excellent audience that gave a very appreciative hearing to the truth.

Crystal Lake, which is a part of this charge, was favored with special services three evenings. Rev. W. P. Buck, of Rockville, preached one evening, applying the truth with much vigor and power to the real profit of those who heard. These two churches are prospering under the pastorate of Mr. Allen, and combine to make a very pleasant field of labor.

Pascoag.—The pastor, Rev. Walter Ela, appeared a short time since before the town council of Burrillville, R. I., bearing a voluminous petition requesting that body to reduce the number of licensed liquor saloons to not more than fifteen—a little more than one saloon for every five hundred of the population. After the clerk had read the petition and the signatures affixed thereto, Mr. Ela was permitted to address the council. The address was very carefully prepared and was an unanswerable argument in favor of the reduction that was requested. He was followed by Rev. E. S. Hammond, of Mapleville, who with much vigor and good sense supported the views of Mr. Ela and also pointed out the fact that in one district there are four saloons, or one to every forty voters, which, he submitted, were more than is needed. It is greatly to our credit that, as a rule with the rarest exceptions, our preacher are sound and true in their views concerning, and in their opposition to, the licensed saloon.

Epworth League.—The Norwich District Epworth League sub-district convention was held at Gale's Ferry, Dec. 5. After the devotional exercises had been conducted, reports were given of the work of the League by the presidents of the local chapters. Mrs. T. J. Everett, of Westerly, had as the subject of her address, "Possibilities of the Junior League." Rev. Frank W. Gray, of Putnam, spoke on "If I were a Christian. What would I do?" The subject of Rev. Otis H. Green, of Griswold, was: "Can Money Do It?"

During the intermission a collation was served by the local League, and a very pleasant time was enjoyed socially. The address in the evening was given by Rev. T. J. Everett on "Doing What Cannot be Done." The addresses were carefully prepared and well delivered. The convention was a decided success and a real help to those who attended. The pastor, Rev. D. W. Adams



The process of bottling the Hathorn Water is as follows: The bottle filled with air is placed in the power corking machine. A hollow tube or spindle enters the bottle to within half an inch of the bottom. A jet of the natural carbonic acid gas from the spring rushes through the spindle, expelling the air through the mouth of the bottle and occupying that space. The mineral water then flows through the same spindle, filling the bottle, and mingles with its own gas only. The spindle moves upward, then down, driving the cork in position.

Roughly, the above describes the method of bottling, which is peculiar to this Spring. It is not known that such a method of bottling is practiced anywhere else in the world. The machinery was built to order, and while it is the most expensive method of bottling, yet it is simply perfection. The absolute exclusion of air is not only accomplished, but maintained in the bottle; and there is no reason why the water should not be in as perfect a state several years after being bottled as one day after.

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and his young people, gave the convention a most cordial welcome and did all in their power to make the gathering the success that it was. The Norwich District president, Mr. W. N. Foster, of Wapping, presided, and in many ways manifested a great interest in the work of the Epworth League.

Hockanum.—The evangelistic services in this church in the month of November were of much interest and profit. Several were converted, and some of the young people in the Sunday-school expressed a desire to begin the Christian life. The church was much revived, and as a result is in much better working condition than for some time in the past. These services were under the direction of the presiding elder, Dr. J. I. Bartholomew, a little more than a week. He is a master workman in conducting evangelistic services, a strong preacher, and wise in winning men to God. The pastor, Rev. John Oldham, continued these services another week after the departure of the presiding elder. He was assisted by Revs. W. F. Davis, W. T. Carter, and W. H. Dunnack, all of whom rendered excellent service. The pastor enjoyed much his recent visit to Boston as Conference visitor to the Wesleyan Association in the interest of ZION'S HERALD.

W. F. M. S.—The annual meeting of this Society for Norwich District was held in the church at Warehouse Point, Dec. 14. Interesting and encouraging reports were given by the local auxiliaries, and the election of officers for the ensuing year took place. Miss Clara Cushman was the principal speaker, and, as usual, did herself and the cause she represented great credit. She had on exhibition many interesting pagan curios, especially from Korea. The visiting ladies were given a cordial reception by the local church, whose edifice is one of the finest country churches in our Conference, and whose fortunate pastor is Rev. W. H. Dunnack.

W. H. M. S.—The 15th annual meeting of the Woman's Home Missionary Society in the Norwich District was held in Mystic, Thursday, Nov. 16. After devotional exercises and the transaction of business, Mrs. F. C. Baker presented greetings from the local auxiliary, and Mrs. Costello Lippitt from the Woman's Foreign Missionary Society. The convention was quite largely attended, and was very profitable and enthusiastic. Mrs. T. J. Everett, the Conference president, gave an excellent address, full of information and inspiration. The officers of last year were all re-elected. After the election of Mrs. E. K. Luce, of Niantic, as president, a hearty and unanimous vote of thanks and appreciation was given amid the general rejoicing that she had consented to continue in office another year. Quite full reports were given from many churches on the district. The Noank auxiliary invited the convention of next year to meet with them. The ladies of the Mystic Church furnished a bountiful lunch and entertainment. Mrs. G. A. Lewis, the secretary, gave a full and satisfactory annual report. Mrs. E. A. Harwood, the treasurer, read her annual report, which was very encouraging. Mrs. M. L. Troland gave an interesting paper on Morgan Memorial, Boston. Mrs. A. C. Rogers spoke on "The Conference Annual Meeting."

X Y Z.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—There will be no meeting on New Year's Day, Jan. 1. On Monday, Jan. 8, Bishop Goodsell will preach. Miss Every, of St. John's Church, will sing.

Boston District

Boston, First Church.—This church is making extensive plans for an "Old Home Night" reunion and banquet on New Year's Day. There will be most attractive music and reminiscence after-dinner speaking. Bishops Goodsell and Mallalieu have both agreed to be present. Many invitations to old members have been sent out; but if any former members of Temple St., North Russell St., or Hanover St.

Churches find themselves inadvertently omitted from the invitation list, they are urged by the committee to attend. Friends and past members of the old church are especially welcome. Banquet tickets, at 50 cents, can be obtained at the door on Monday evening at 6:00 o'clock.

Readville.—The reorganization services of the Union Evangelical Church here were continued Sunday, Dec. 3, when 4 adults were baptized by Rev. E. W. Virgin, the communion was administered to at least 25 and 10 or 15 signed their names to a new covenant in a book prepared for that purpose. A testimony meeting followed, which continued till almost 1 P. M., and nobody went away. A German and his wife were baptized, and their testimony showed great delight with the new life on which they are entering. This is old Methodist soil, and the meeting showed it. The pastor is Rev. Fay Hunt, Methodist Episcopal. The chapel has been moved to Readville Street, near the corner of West River St. Free ground rent is given by the mill corporation, the former site being occupied by Sturtevant blower plant. The name of the society is, "First Union Evangelical Church in Hyde Park." It would seem, in the fitness of things, that it ought to be a Methodist Episcopal society, but this is the only name all could agree upon. The old Union Church had dwindled to two, who withdrew from that and were the first to sign the covenant of the new church organization.

Worcester, Trowbridge Memorial.—After paying interest on a mortgage for thirty years, on Thursday evening, Dec. 21, what used to be called Webster Square Church was declared free of debt, the old mortgage was burned, and the church received a new name—Trowbridge Memorial Methodist Episcopal Church, in honor of C. E. Trowbridge, of Watlington, by whose generosity the wiping out of the debt was made possible. Interesting and forceful addresses were delivered by Rev. Dr. John Galbraith, James Boyd Brady, and President A. B. F. Kinney, of the Worcester City Missions and Church Extension Society. Deputy Sheriff James Hunt delivered a historical address. Rev. W. H. Dockham, who burned the mortgage, said in a preliminary address that he hoped the monster, which has been like a white elephant on the people of the church for the past thirty years, would never again rise up to prevent the good work which they are now about to begin in that section of the city. The final address was made by President Barnes, chairman of the board of trustees, who rejoiced, at last, that the mortgage was paid, and said that he would never sign another.

Lynn District

W. H. M. S.—Lynn District W. H. M. S. held a meeting at South St. Church, Lynn, Dec. 13. The morning session opened at 10:40 with Mrs. L. A. Sanborn in the chair. Rev. C. W. Blackett conducted the devotional exercises, after which Mrs. L. W. Bailey, president of South St. W. H. M. S., welcomed the delegates, and Mrs. A. S. Higgins responded. The corresponding secretary's report shows an increase in membership. The treasurer reported the treasury as empty and asked for a large collection at this meeting. The resignation of Mrs. E. M. Severance as secretary for Reading Circle was read and accepted with regrets, and Miss E. M. Jeffs, of Lynn, was elected to that office. The reports of auxiliaries were then called for, thirteen responding. The newest auxiliary at Cliffondale has now a membership of 43, with a Mothers' Jewel Band of 51. Belmont Hill (Malden) auxiliary reported having raised all their \$2.50 per member for the Silver Offering, being the second auxiliary in the Conference to do so. The noontide prayer was offered by Mrs. G. W. Mansfield, followed by Mrs. J. M. Leonard and Mrs. E. M. Taylor. Mrs. Pomeroy, of Lynn, asked, as Conference temperance secretary, that every auxiliary appoint a secretary for temperance, who is to have five minutes at each auxiliary meeting in which to give any items of interest on temperance. Lunch was served by the ladies of the church. Mrs.

F. K. Stratton, of Melrose, conducted the devotional exercises at the afternoon session, after which Miss Hitchcock, worker at the Medical Mission, spoke. Mrs. E. M. Taylor, Conference president, spoke on the Silver Anniversary. Mrs. L. W. Staples, of Waltham, gave a most interesting description of the trip across the continent from the "Atlantic to Sunset Bay." The meeting was then adjourned. About 70 attended during the day.

MRS. C. J. COLTON,
Rec. Sec.

Springfield District

Orange.—Special revival services for ten days. Rev. George Cooke has been assisted by Adjutant Hunter of the Salvation Army. Profitable meetings every night in the week, with 21 soundly converted. The pastor's wife is doing splendid work among the young people, and is greatly beloved. The pastor is conducting two Bible readings each week, one for the young ladies and one for the Epworth League. The church was quickened by the coming of the presiding elder early in December.

Blandford.—A state of unrest is often the sign of new life. A meeting has been held recently where the burden of all conversation was: "What may we do to interest the community in the church?" The interview was full of practical results. Many wise and pertinent suggestions were made. The pastor, Rev. William Berkeley, is encouraged.

West Pelham.—Nervy faith, nervy work. The latter always comes from the former. Rev. A. H. Gilmore is developing both. West Pelham is advancing. A splendid lecture course of ten entertainments has been given. Amherst professors are grandly helping the churches of the hill towns. Musical numbers are furnished by Amherst students. The winter season is well mapped. When the Conference comes, we hope that a fine new organ will be placed in the auditorium; the one now in use will be put into the vestry for use in the religious and social services. The Sunday-school is to give a Christmas concert.

C. E. DAVIS.

Holyoke, Appleton St.—The sketch of this church, as it appeared in the Field Agent's Corner last week, needs a few additional statements to make correct history. The first church building of this society was situated on the corner of Appleton and Main Streets. The lot was given to the church by the Holyoke Water Power Company during the pastorate of Rev. John Peterson in 1865 and the church was built by Rev. Increase B. Sigslow in 1869 at a cost of \$14,000. The debt on this church was less than \$3,000. While Rev. E. P. King was pastor in 1885, a chapel was erected at the Highlands, in which the work was carried on as a part of the Appleton St. Church until 1889, when the present prosperous Highlands Church was organized. It was during the pastorate of Rev. G. C. O'good that the well-kept, modern church on the corner of Appleton and Elm Streets was built in 1890. On this church the debt was \$39,500. A few years later, during the pastorate of Rev. W. E. Knox, the debt was reduced \$12,150 by the sale of the old church building, and Mr. Knox raised in addition to this amount enough to reduce the indebtedness to \$14,000. In the present work of paying the \$12,000 remnant of this debt, Mr. Dunham added \$1,000 to the \$3,500 given by the local church. Nearly \$8,000 more has been given by members of other denominations. Three subscriptions of \$1,000 each were made by Holyoke's most prominent citizens, and one of nearly a thousand by a generous woman. The head of one of our great manufacturing plants this year makes a Christmas gift to its employees of a ten per cent. increase in their wages—a total for the year of \$75,000 or \$100,000—in sending his check for \$1,000, wrote: "I have the greatest possible pleasure in enclosing my check for the amount of my subscription." Such unselfish giving is worthy of note; it inspires the sincere gratitude of the church. The pastor writes commending the splendid work of Mr. Morgan in his public addresses and in his canvass for ZION'S HERALD—always courteous and skillful, and very successful in obtaining subscribers.

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Fearful Mortality from Cancer

In the United States there are over 30,000 deaths annually from cancer. Something should be done to stop this dreadful state of affairs. Ordinary methods seem to fail. Most physicians advocate the knife, or "let alone" policy, and patients continue to die. There is no need of this. If used in time, the Combination Oil Cure will cure 95 per cent. of cases. It is a compound of essential Oils, discovered by L. T. Leach, M. D., Dept. 701, Indianapolis, Ind., and has been used successfully in cases of cancer of the lip, tongue, nose, eye, breast, rectum, womb, and in fact every situation of the body. It is the mildest and most humane treatment ever compounded, and may be used with success in the patient's own home.



LIBERTY ST. CHAPEL, SPRINGFIELD

In connection with Trinity Church, Springfield, which has well won the title of "Mother of Churches," a new chapel on Liberty Street, which cost over \$3 000, was recently dedicated, known as the Liberty Street Mission. This work was begun in 1901 by the women of the W. C. T. U. In 1902 the church was invited to take up the work, and after careful consideration the invitation was accepted. In 1904 steps were taken for the building of a chapel. The

amount necessary was soon raised, and on July 20 the cornerstone was laid, the dedication taking place Nov. 19, the pastor of Trinity Church, Rev. E. M. Antrim, officiating. Thus was laid the foundation of what will probably be a strong church in coming years. The chapel has a memorial window donated by Mr. D. P. Ludington and Mr. H. A. Moses in memory of the late, ted Bradley D. Rising, who at one time dreamed of a church at this point, and whose vision is now realized.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conference at Wilton. Feb. 27-28

NEW ENGLAND DEACONESS AID SOCIETY.—The annual meeting will occur Tuesday, Jan. 2, at 2 o'clock, in the Committee Room, 38 Bromfield St., Boston. Election of officers and annual reports from district vice-presidents and delegates. All unpaid money due the treasurer, Mrs. George B. Law, 252 Essex St., Lynn, should be sent her on or before Dec. 28, and unpaid ticket money to the corresponding secretary.

ADELAIDE B. SLACK,
Cor. Sec., Malden.

MRS. F. A. PATTERSON,
President, Everett.

Wesley Brotherhood Dedication

The Book Concern, 150 Fifth Ave., New York, is a hive of Methodist interests. Missionary, Sunday-school, Tract, City Church Extension, National Evangelization, Woman's Home Missions, Woman's Foreign Missions, the Christian Advocate, the Young People's Department of Missions, the Station Plan, etc. All of these and several other organizations have their special locations or headquarters in the great Methodist Building. The Wesley Brotherhood came into this goodly fellowship in its own headquarters on Dec. 11, in Room 607, with a service of dedication which was of great interest. An equal and large number of ministers and laymen were present and all participating. Liberal financial contributions were made. Several laymen and ministers spoke *con amore*, the main address being given by Dr. F. Mason North, secretary of the City Church Extension Society.

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from the printer's hands, ready to be filled out for chapters applying. Ten thousand new circulars explaining the *what* and the *why* of the Wesley Brotherhood await the call for information from all parts of the great Methodist Church. Rev. William D. Bridge, newly elected assistant corresponding secretary, will gladly send to all applicants copies of the literature needed for organization of Brotherhoods, whose sole purpose is to aid *men's work for men*. No need of Methodism is greater than this today.

Marriages

ERSKINE - BRAGDON - In Sheepscot, Me., at the Methodist Episcopal parsonage, by Rev. S. O. Young, Dec. 17, Wm. Erskine, of Whitefield, Me., and Octavia N. Bragdon, of Alna, Me.

KIMBALL - TRUE - In Mercer, Me., by Rev. J. R. Remick, Fred H. Kimball, of Auburn, and Lizzie P. True, of Mercer, Me.

CLARK - KENNEY - In Hallowell, Me., Dec. 18, by Rev. W. Canham, Walter E. Clark, of Bethel, Me., and Maud A. Kenney, of Hallowell.

Alpha Chapter

The attendance at the monthly meeting, Dec. 18, was large and enthusiastic. After the ample lunch, provided at moderate price by the proprietor of the "Otis," the president, Rev. C. H. Stackpole, introduced Rev. W. A. Wood (90), who read "The Outlook." It was a fairly brief but sound and racy paper, touching critically in its survey the recent exclusion of the Unitarians, the noted address of Prof. Rendell Harris at Chicago, and the late episcopal decision in the case of Professor Mitchell, concluding, in weighty and brilliant sentences, with the author's views of liberty of teaching and the true nature of the Scriptures. Prof. H. C. Sheldon then read a paper on, "What if the Bible Reaches Back into an Essentially Prehistoric Age?" This was an exhaustive consideration of the topic implied in the question, and, presented in Professor Sheldon's well-known clear and judicial style, did not fail to produce a deep impression on all who heard it. A general feeling prevailed that a paper so illuminating and pertinent ought not to escape publication for the benefit of a wider circle of hearers. The next meeting will occur on Jan. 8, and the promised speaker is Dean Hodges, of the Episcopal Divinity School.

FOUR SUNDAY SCHOOL LECTURES.

Four important lectures will be given in Jacob Sleeper Hall, Boston University, 12 Somerset Street, on the four Saturdays in January at 4 o'clock in the afternoon. Jan. 6, Prof. H. T. Fowler, of Brown University, on "The Conditions Confronting Christ at His Coming;" Jan. 13, Dr. F. K. Sanders, general secretary of the Congregational Sunday-school and Publishing Society, on "The Plan of Christ's Ministry;" Jan. 20, Charles G. Trumbull, editor of the *Sunday-School Times*, on "Places and Scenes in the Life of Christ"—an illustrated lecture; Jan. 27, Dr. M. D. Buell, professor in Boston University, on "The Purpose and Spirit of Christ's Ministry." Tickets, 50 cents for the course.

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OBITUARIES

I am glad that they know, that they see us
through and through,
Our dear ones, our loved ones, in life serene
and new.
No withholding, yes, no hiding, from love that
broodeth so.
I am glad that they know.

I am glad that they know even what was hid
before;
O the yearning, O the pity, O the cleaving
more and more!
O the tender, soft compassion, all-enfolding
like the snow!
I am glad that they know.

I am glad that they know how their freedom
makes us free,
How the bitter taste of sorrow worketh sweet
in you and me.
All divine indeed the shame that doth stir and
leaven so!
I am glad that they know.

— JAMES BUCKHAM, in "A Wayside Altar."

Thayer. — Mrs. Elizabeth L. Thayer, widow of the late Capt. Enos Thayer, was born in Attleboro, Mass., Sept. 28, 1823, and died at the home-stand on School St. in Mansfield, Oct. 18, 1905.

Mrs. Thayer was a loyal Methodist. She came to Mansfield over forty years ago. At that time there was no Methodist church in that town, and for years she worshiped with the Congregational Church. Later on, when there was Methodist preaching in Mansfield, she became one of the pillars of the church, remaining with the society to the end. She prayed for her pastors, spoke to the unsaved, and in her pleasant home there was the "prophet's chamber." She gave of her substance liberally.

In these last years she was feeble, but cheerful. She had ideal care from her daughter, Mrs. O. B. Dean, whose husband joined in kind attentions that made her last years pleasant. We quote these words from the *Foxboro Reporter*: "From out this home made sacred for so many years by her presence, she has gone to behold the King in His beauty."

Mrs. Thayer leaves three daughters, all of them good Christians and Methodists — Mrs. O. B. Dean and Mrs. Geo. M. Barron, members of the church in Mansfield, and Mrs. A. F. Deppert, of Rutherford, N. J. All of these "rise up to call her blessed."

The funeral services were conducted by her pastor, Rev. W. T. Johnson, who spoke very highly of her beautiful Christian life and of her value to the Methodist society. Her children mourn her departure. She was laid to rest in Spring Brook cemetery beside the remains of her husband. "Blessed are the dead who die in the Lord."
W. T. JOHNSON.

Beekman. — Mrs. Elizabeth Beekman, wife of Rev. Garrett Beekman, of the New England Conference, died at their home in Highlandville, Mass., on Sunday, Oct. 8, 1905. She had been to church, as usual, in the morning, bade good-by to a neighbor at her door, spent some moments in household arrangements, and then went to her room to make some change in her dress. There she was stricken with apoplexy, and when evening came the home was desolate, for the places that had known her were to know her no more.

Mrs. Beekman was the daughter of James and Ann (Barrowes) Cosgrove, and was born in St. John, New Brunswick, May 10, 1842. But her childhood and youth were spent in Boston, and she was educated in its public schools, and at an early age joined the Hanover St. Methodist Episcopal Church. When about eighteen years of age, the death of her mother left her for some years in charge of her father's household, and of several children much younger than herself. With what faithfulness, what devotion, and what affection she discharged this trust, only those children and the intimate

friends of that time could tell. To the duties thus laid upon her, she soon added those of a teacher, and she ranked as one of the best of the primary school teachers of Boston.

On April 13, 1870, she was married to Rev. Garrett Beekman. She became the mother of two sons and a daughter, who are still living, and one son who died in infancy. The qualities which had distinguished her as a daughter and sister shone as brightly in the wife and mother and mistress of a parsonage, and her earnest Christian faith and cheerful, hopeful spirit helped her over many hard places and brightened the way for those about her. Not only her children rise up to call her blessed, but in the various parishes in which she and her husband labored, she was a benign and inspiring influence, still felt, and never to be lost.

Mrs. Beekman had a bright, active mind and a firm religious faith. She was ardently interested in the work of the church and the Sunday-school and in the temperance cause, and the great questions of the day claimed a part of her attention and her reading, while her busy, skillful fingers seemed to find time for almost every variety of distinctively feminine work. Her hospitality, her generosity, and her sympathy with others, were without stint, and her gentle, gracious manner will long be remembered by those who were privileged to know her.

Thus, by an earnest, helpful, Christian life here, she prepared, almost unconsciously, for the life within the veil, and suddenly the veil lifted — and she was there.

ELIZABETH F. FRYE.

Wilder. — James E. Wilder was born in Fairfield, Vt., Oct. 1, 1835, and died at his home in Franklin, Vt., July 27, 1905. He was the son of Capt. Ransom E. and Harriet (Fish) Wilder.

Being the eldest son, he remained on the farm after his father's death and made a home for the family as long as they desired it. Earlier in life, after completing his education, he taught in the public schools for a few terms. On March 4, 1858, he was married to Miss Caroline M. Dewing, who survives him. Of this union nine children were born, seven of whom are living. Mr. Wilder was converted at twelve years of age, and at the age of fifteen he united with the Methodist Episcopal Church, continuing his membership until his death. For forty years he held the office of steward, and was very faithful to his calling. His home was always the home of those engaged in the Master's service, and with his loving, faithful companion they spared no pains to make their pastor feel, first, last, and always, that he was one of the family. Truly may it be said of such: "Diligent in business, fervent in spirit, serving the Lord."

On May 6, 1904, in the midst of his activities, his right side was paralyzed by a shock from which he never recovered. By his death the town of Franklin loses one of its most respected and esteemed citizens, the church a faithful and loyal member, and the family a loving, affectionate, and indulgent father, who always made home a happy and cheerful fireside.

The funeral was held at the family residence, largely attended by relatives and friends. Services were conducted by the pastor, Rev. O. B. Wells, assisted by Rev. O. M. Boutwell, a life-long member of the family. Words spoken by both were very helpful and appropriate for the occasion.
S. H. SMITH.

Chandler. — Mrs. Sarah O. Chandler was born in Elmore, Vt., Sept. 15, 1835, and died in Keene, N. H., Sept. 28, 1905.

Her maiden name was Olmstead. She was married, April 22, 1863, to Wilbur F. Chandler, moving soon after to Keene, N. H., and residing there during the remainder of her life. Although permitted to live the full threescore years and ten, practically her whole life was spent in feebleness and suffering. In early life she was converted and united with the Methodist Episcopal Church. Shut in from public worship, she kept in touch with all the life and work of the church, and there were few who were so well known or whose testimony counted so constantly and positively for the Master. Herself a constant sufferer, she was a source of cheer and comfort to others in their troubles. Much of the time her suffering was intense, but she maintained unflinching patience and cheer.

During the last few weeks of her life her hus-

band lay very sick in a room adjoining hers. Each was too sick to see the other, but they were able to exchange messages of love and good cheer, and on the day before her death Mr. Chandler rallied sufficient strength to see her for a few moments of farewell. Her thought and her speech at the last dwelt much upon the heavenly world, and she longed for release. The end came quietly and peacefully as the fading of the light at evening time.

She is survived by her husband, W. F. Chandler, and three daughters — Mrs. H. W. Adams, of Brooklyn, N. Y.; Mrs. O. L. Kimball, of Smith's Basin, N. Y.; and Miss May Chandler. Much of the care during the mother's sickness fell upon Miss May, the daughter at home, the other daughters rendering all the aid they could.

Owing to Mr. Chandler's continued illness, a very brief service was held at the house, and the funeral was from the church, Sunday afternoon, Oct. 1. In conjunction with Scripture and remarks befitting her character the pastor read a poem written as a loving tribute by a member of the family. Her memory abides as a benediction in the home and in the church and community.
C.

McCormack. — James McCormack, aged 87 years and 11 months, died in Portage, Me., Nov. 15, 1905.

Mr. McCormack was born in New Brunswick, and was converted to God when seventeen years of age. For many years he was an honored local preacher among the Wesleyan Methodists in New Brunswick. He also preached for several years in Northern Maine. He is survived by three sons and four daughters, besides numerous grandchildren. He was an appreciative reader of ZION'S HERALD, a man of strong faith in Jesus Christ. His end was peace.
M.

Barden. — Mrs. Louisa J. Barden was born in Sharon, Mass., March 11, 1829, and died in Mansfield, Mass., Nov. 8, 1905. She was of good Puritan stock, the youngest of the eleven children of Jacob and Polly Seward Smith. Her parents were earnest Christians.

Mrs. Barden was converted in youth and always remained true to her convictions throughout her life. She had a good Christian experience and believed in full salvation as taught by John Wesley. For many years she had taken ZION'S HERALD. She was the president of the W. F. M. S., and filled the office with womanly dignity and a beautiful Christian spirit. The last books she read were Bunyan's *Pilgrim's Progress*, her hymn book and the Bible. Emmanuel Church has lost in her death a good member, but she was prepared to go. Her deathbed scene was glorious. Her family consisted of three daughters, and these three devoted women stood around her till the last. Her pastor called a few hours before she died, and asked her "if Jesus was precious." She said: "Oh, yes, He is everything!" When he was leaving the room he told her he would "try to meet her in heaven," and she said: "Yes, that's the place;" and her last words to him, were: "Good-by till we meet again." She was always a "cheerful giver" and much

Many people cannot attend church, lectures, receptions, places of amusement, or go where there is the least excitement or confusion without having an attack of headache that mars their pleasure. To those thus afflicted we wish to say that if they will take one or two of Dr. Miles' Anti-Pain Pills before starting out, or when they notice the first indication of an attack, there will be no further annoyance from this source. These pills stop headache or any ache or pain in a few minutes. They are a little tablet that is convenient to carry, and may be taken at any time with the certainty of being promptly relieved. They leave no after-effects, as they contain no opium, morphine, or other dangerous drugs, but cure by their soothing influence upon the nerves. Your druggist sells them, and will return your money if the first package fails to benefit.

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given to hospitality, ever caring for others. Her daughters will rise up to call her blessed. She made her home with Miss Etta J. Barden, who is the faithful superintendent of the Junior League, and who ever joined her mother in loving deeds and kind words for all their pastors and many friends.

At her funeral Rev. J. D. Robinson, of Charleley, her former pastor, and the writer both spoke of her victorious Christian life and of her faith in her Redeemer. Her remains were laid to rest beside her husband in Spring Brook Cemetery, he having died in the faith many years ago. "Precious in the sight of the Lord is the death of His saints."

W. T. JOHNSON.

Ruggles.—Mrs. Lydia Ruggles was born at Carmel, Me., Oct. 21, 1817, and died at the home of her sister, Mrs. Ann Robinson, of the same town, Nov. 16, 1905.

Mrs. Ruggles was the daughter of Eben C. and Della Hinkley, of Carmel, who were among the earliest settlers of the town. When she was twenty-one years of age she was married to Hiram Ruggles, of Carmel. Two children were born to them—a son, Gardiner H., who died in the army in August, 1864, and Annie, who married a Mr. Rich, of Boston, and passed away many years ago. Mr. Ruggles died several years ago, and Mrs. Ruggles was left alone. Though practically a life-long resident of Carmel, many of the later years were spent in Bangor until failing health took her to her sister's home, where she was cared for until she died.

Mrs. Ruggles was a faithful Christian and an ardent Methodist. During the years of her stay in Bangor she was connected with the work of Grace Church. A woman of means, she was liberal toward the cause of Christ, which she loved. The Union Street parsonage, Bucksport Seminary, and the Preachers' Aid Society of the East Maine Conference, were recipients of large benefactions. B.

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Editorial

Col. 9 from page 1441

2,164, has become so large and widely scattered that he has been led to recommend the division of the parish into five districts, to each of which a deacon shall be assigned, with a corps of visitors under his direction, who are to report all cases of sickness, need, default in attendance and indifference.

The reported unification of three denominations in the Dominion of Canada is announced as we go to press — the Methodist, the Presbyterian, and the Congregational. The form of church government is to be a combination of that which now prevails in each of them. There is to be a General Conference, after the Methodist system, a Council such as the Congregationalists have, and a Presbytery, ranking in the order named. As for the creed, there is so little difference between these organizations that the Presbyterian confession of faith may readily be adopted. We shall watch this important movement and report to our readers.

The steam trawler "Spray," the first of its kind to operate in American waters, met with fair success off Chatham and on the Georges Banks last week, but the predicted striking of a submerged wreck and tearing the net happened according to prophecy. The damage was not serious, however, and the little steam craft demonstrated its ability to stand rough weather — barring some mishaps to its untried machinery — and to keep at work while sailing vessels sought refuge in the harbor.

The new cry for Ireland, expressed in the "Sinn Fein" slogan of an influential section of the people, is not a wholly admirable, though it is a catchy, one. "Ourselves Alone" sounds well when that means self-reliance. But when the aloneness becomes interpreted as an aloofness of the Irish from their English neighbors, proceeding to the extent of refusing enlistment in the British forces and withdrawing support from British manufactures, the "Sinn Fein" business may be overdone. Independence may be commendable, but isolation is an impossibility in these days of commercial interchange and personal visitation back and forth.

An army officer who can qualify as a cook is at present a rarity. The United States Government, however, proposes, in all seriousness, to give the officers of the Commissary Department an opportunity, at the school for cooks and bakers at Fort Riley, to master the science of cooking. The question of giving the cadets at West Point similar instruction is under consideration. The colleges of the country are enlarging their curricula; are the military and naval institutions to affect a like spirit of hospitality to new ideas?

Many Oriental merchants have been accustomed to keep their accounts on little tablets of wax. On these tablets they indented marks recording the debts, and when the debts were paid they would take the blunt end of the stylus or pencil and flat ten down the wax, and the account would disappear. He who repents and is pardoned for the sake of the atoning Christ, is so thoroughly forgiven that no record of sin is left against him. On the wax tablet of old there was not even a blot to tell where the entry of debt had been. Past sins may, it is true, leave their scars upon the character in some inscrutable yet real way, but as for the positive penalty of trans-

gression, that for the forgiven sinner is as the smoothed wax and the forgotten account.

A welcome Christmas offering to Boston University came last Saturday in a cash gift of \$30,000 from a noble friend.

The Bible is the one peerless book, but there is room for every good work that by exegesis or commentary sheds any new light on the Bible or brings out to view some neglected phase of the biblical teaching. The Caliph Omar looked with disfavor upon the splendid Alexandrian library. If those books, he said, teach the truth, they are superfluous, for the Koran contains the whole truth; if they teach false doctrine, they are dangerous and corrupting. In either case, they ought to be destroyed (he argued), and so destroyed them. The book that is anti-biblical will destroy itself in due time, but the books that are in line with Bible teaching, explanatory of its profounder meaning, or inspired products of the outworking of its genetic principles, are not superfluous. There is certainly room for the new literatures that the Book of books is making day by day and year by year.

Preachers should insist not only on the duty, but also on the privilege, of thankfulness. It is good to sing praises unto the Most High — good ethically, and good for the spirits of the praise giver. "Gratitude," said Luther, "is life's sweetest pleasure." The more thankfulness one expresses the greater capacity one acquires to appreciate God's wonderful works of providence and of grace. The chronic grumbler commits emotional suicide, slaying all his capacities for spiritual impression and esthetic appreciation. Shutting his eyes to those facts of divine love and mercy which are fitted to awaken and purify the emotions, he retires unmoved and unconcerned to the dungeon of his own morose misanthropy. Not so is it with the Christian, who finds his highest pleasure as well as profit in praising the Lord for His infinite goodness to all believers.

Historic Plymouth Church has come to such financial straits that a meeting was held last week in Brooklyn to devise means to increase the revenues, which have so dwindled as to show a deficit in the last year, against a surplus thirty years ago, when Henry Ward Beecher was paid a salary of \$160,000. The deficit in the Plymouth exchequer from 1900 to 1905 was \$8,000. For the present year it has been \$1,000. The meeting was in no sense a reflection on the ministrations of Dr. Hillis, but rather an indorsement of his untiring efforts in the face of extraordinarily adverse circumstances. The old Brooklyn Heights families, who were the mainstays of the church, have disappeared through death or removal.

The principles of happy living are the same today as in the time of the Psalmist, who said: "A little that a righteous man hath is better than the riches of many wicked." Capitalists with overgrown desires to amass tens of millions would do well to reflect on the moral perils attending the mad pursuit of wealth, and to remind themselves that it is not the amount of money, but the manner of its acquisition that after all conditions the happiness of the wealthy. There is one little being that every man must after all take as a boarder in his home — and that is conscience. If conscience grows uneasy, he may prove a very troublesome and quarrelsome guest. It is better to be right than to be rich. "A little that a righteous man hath is better

than the riches of many wicked." David, that's so!

The tempter seldom knocks at a door which he does not find ajar.

One portion of Secretary Bonaparte's recent report commends itself very generally to the better sense of the country, and that was the paragraph in which he speaks with condemnation of the "unfounded and calumnious notion that a sailor on shore is presumptively disorderly," and a drunken individual, a fit associate only for rowdies. The Department has tried long and earnestly to secure for the service men of good moral character and reputable antecedents, and the result is seen today in the clean and bright-looking young men, most of them of American birth, who come ashore among the "liberty men." No hotel-keeper should be permitted to refuse accommodation to sailors or soldiers just because they wear the blue. When good people show more sympathetic interest in the men of the sea and the soldiers from the forts, coming into close personal contact with them, and encouraging them in all efforts to improve their condition, the morale of the Army and Navy will be greatly bettered. And as contributing to this general end it is necessary that the commissioned officers of the two services set the men in the ranks a stimulating example of sobriety, moral steadiness, and loftiness of purpose in life.

Banish the impure thought, slay the impure thing.

A PASTORAL REMINISCENCE

REV. JOHN D. PICKLES, PH. D.

PERMIT me to send ZION'S HERALD a little glimpse of a Sunday service at Winthrop, my first church after leaving college. Through the kind invitation of Rev. J. E. Waterhouse, the pastor, I occupied the pulpit, Dec. 17. Only a few were there who welcomed me as the pastor twenty-eight years ago. Memorial windows marked the going away of the leaders of that olden time. After service — and this is the main reason for writing this sketch — I visited Father Dunham, 94 years old the 18th of next January, blind for many years, but buoyant and happy in the grace of God and in hope of eternal life.

The reminiscences of other days were of intense interest, Mr. Dunham's memory of those earlier times being remarkably acute. He referred to the recent meeting in New York in the interests of church federation, and said that he remembered when a week-day service for a Methodist preacher was refused announcement in a church of the standing order. He called up the beginnings of the Theological School, first in Vermont and then at Concord, N. H., which was afterward moved to Boston. He spoke tenderly of Dr. Abel Stevens, Dr. Vail, and others of those old time leaders whom he personally knew. He keeps well abreast of the movements of the day through the loving ministry of his daughter and grandson. He inquired anxiously about the Mitchell case. He called up the fact of teaching in Easton, the boyhood home of my father in law, Rev. N. P. Selee, of Melrose, seventy years ago, and the small Selee boy six years of age sitting on the front seat in the little unpainted district schoolhouse. It seems a little singular that both should suffer in their advancing years from loss of sight. At the close of this delightful visit we had prayer, Mr. Dunham closing in a most beautiful and touching petition for the country, the church, and the homes of the land. He sends greetings to all his brethren and prays for their prosperity.

Melrose, Mass.

1905

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